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THE
BENGAL MAGAZINE.

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THE REV. LAL BEHARI DAY.



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Radha Nath Basak
1 College Row, Calcutta

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*Darabaran Smiley
1 College Row, Calcutta*

THE
BENGAL MAGAZINE.

JANUARY, 1877.

RHYME.

TO LAURENT-PICHAT.

By Amédée Pommier.

Rhyme's the tiniest humming-bird
Startled at any sound that's heard,
It flies away, and on my word
Seems subject to vertigo ;
But you may make the wild thing tame,
And prompt obedience from it claim,
If Molière should be your name,
Or you be Victor Hugo.

As a prisoner left alone,
Upon his own resources thrown
In a dungeon dank of stone
Easy finds it to entice,
Upon his shoulder, lap or hand,
Thanks to forced leisure, patience planned,
Spider or lizard, and command
Out to peer the timid mice,

So by long effort, time and will
Is obtained at last the skill
With confidence and trust to fill
Rhyme, the bird, so shy before,

And if at first it oft is missed,
'Tis mastered soon, and on the wrist
Secured with filmy horse-hair twist !
Rhymes in print can fly no more.

I've done this frivolous work of old
For my favourite prized as gold,
Though sometimes when most firm my hold
Sudden it darts and flies away,
But then through window open wide
Swift from roofs where sparrows hide,
Sudden again 'tis at my side,
Repentant to have gone astray.

Rarely does it long rebel,
Soon as my lips pronounce the spell
"Come my beauty, all is well,"—
Down it flutters at my voice,
And exempt from every fear,
Sweet and gentle, perches near,
On my finger hops, or clear
Sings a song that bids rejoice.

Rhymes of every shape and kind
Come upon each passing wind,
Through the door or half-shut blind,
Soft, soft and softer drumming;
One might say legerdemain
When they thus upon me rain,
Giddy, giddy feels my brain
But to hear them humming.

What a swarm ! And more, and more,
Hornets that above me soar,
Gay butterflies the girls adore,
And wasps with waists that taper,

None escape my watchful sight,
I arrest them in their flight,
Sudden and sharp them down I smite,
And fix them on my paper.

My songs and merry roundelays
And ballads with them are ablaze!
As I arrange them in all ways
How prettily they glitter!
Now in long collars are they set,
And now they dance a pirouette,
Like waves or coryphées coquet,
And like the finches twitter.

All obstacles, no matter what,
Must yield before the acrobat,
And I am that and only that,
No poet great or gifted.
But I can rhymes with ease coerce,
And verse precipitate on verse,
Like balls that cross, unite, disperse,
By jugglers deftly shifted.

Look at my chariot and my team!
When on these steeds the sun-rays gleam
Apollo's own they almost seem,
And well may critics wonder!
I love their long, long rapid strides,
Their tossing manes, their glossy sides!
Away! Their speed the winds derides
When slack-reined on they thunder!

O Rhyme no bounds thy magic knows!
And when at tournaments with prose
Thou joustest, human words disclose
All their latent mysteries;

'Tis thou that mak'st all things to shine,
Spread table, tankard, fruit and wine,
Man's face that shadows the divine,
And woman's lustrous eyes!

Thou limnest the acanthus leaves
Of graceful curves, the wheaten sheaves,
And vine-sprays plucked in autumn eves
Which the wild Bacchantes wear,
And carvest as no goldsmith can
The cloven-footed hairy Pan,
On sides of brimming cups that man
Rightly deems the charm for care.

Thou wakest up the merry din,
Of fiddle and of violin,
Until the organ swelling, win
The heart to loftier melodies,
Thou lendest life to hautboy shrill,
And tourterelle with dove-like trill;
O hark! that treble weeping still!
Thou givest it these sympathies.

Thanks to thee, the poet's song
The cannon's thunder can prolong,
And give the glave that rights the wrong
A lightning fiercely glancing;
Thou mak'st the axe more sharp and fell,
The buckler round more proudly swell,
And tall plumes wave 'mid shot and shell
On warriors proudly prancing!

O Rhyme where wit contends with wit
Be thou my sword, to guard and hit!
My mistress too, when times are fit!
In ocean waves my galley!

My temple, altar, idol, priest,
 The thing beloved in West and East
 Whate'er it be, till life hath ceast
 And Death made up his tally.

T. D.

THE HINDU REFORMER AT MORADABAD.

By A Hindustani.

The well-known Hindu Reformer, Pandit Daya Nand Sarasati, recently favored Moradabad with a visit. The little town was not merely electrified, but regularly convulsed by the crowded meetings he held, the impressive discourses he delivered, the animated discussions he had with all classes of people, particularly with the Missionaries of the Cross, and the noisy demonstrations of hostile feeling elicited by the boldness with which he denounced the prevailing types of faith and worship. Not only did the learned Pandit and his rationalistic creed become an all-absorbing topic of conversation and debate in almost every house and shop; but even his Christian opponents found themselves invested all on a sudden with unusual dignity and importance. As these persons passed through the streets towards what might be called the arena of controversy, the public gaze was fixed upon them, and they were assailed, right and left, with such queries as these—"When does the discussion begin?" "What was the result of last night's debate?" The interest taken, the passions excited, and the antagonism shown, were all fitted to set forth the public distrust of Hinduism combined, strangely enough, with our national immobility or aversion to change in matters of religion.

The Pandit is a middle-aged man of average stature, fair complexion, and regular features; and his countenance indicates a lively and active intellect combined with a calm and placid disposition, and cheerful but not excitable feelings. Though a Hindu Reformer, he is by no means ascetic in his habits of life. His dress, though strictly national and even sacerdotal, is not

without a noticeable tinge of European influence ; and his food, though of a kind suited to men of vegetarian tastes, is something decidedly better than what is in this country called the Hermit's fare. His appearance and mode of life, as well as his mental convictions, set forth the dualism we notice everywhere around us, between our time-hallowed national traditions and those novel ideas which are being naturalized by English education and Missionary preaching. His knowledge of Sanskrit literature in general, and of the religion and philosophy enshrined in it in particular, is both extensive and profound ; and his command over the pure classical Hindi spoken by Pandits as a class is marvellous indeed. He can talk for hours without being betryed into an inappropriate or inelegant expression, and without moreover being tempted to raise his voice so as to indicate an unusual degree of excitement. His eloquence is of the sweet, persuasive kind, and reminds one of the gentle, warbling stream, rather than of the dashing, roaring, thundering torrent. He is thoroughly methodical, and the amount of work he does daily is astonishing. He rises up early, takes his constitutional, and then devotes a couple of hours to public discussion. The hours between 10 A. M. and 4 P. M. are generally speaking his hours of retirement, being devoted to the works he is preparing for the press as well as to prayer and meditation. At four he meets his audience, carries on a rambling discussion for an hour, and then delivers a connected discourse which occupies nearly two hours and a half. He then retires with his friends with whom some times he carries on a discussion till midnight. The strain he thus puts on his lungs would certainly kill an ordinary speaker ; while the impenetrable good humour with which he carries on a controversy cannot but be put in marked contrast with the wrangling and pugnacious spirit which almost invariably leads his brother Pandits to conclude an argument with blows. His respectable physiognomy, his simple but not ostentatiously ascetic habits of life, his unimpeachable character, his genial disposition, his unwearied diligence, his great learning, and the earnestness with which he pushes forward his work of reform—all these

excellencies, rare not only among our own countrymen but among mankind every where under the sun, make Pandit Daya Nand Sarasati an extraordinary character ; and it is certainly not a matter of surprise that he should be enrolled among the most sincere and earnest of the Reformers of India.

The Pandit's creed shows a mind held in equilibrium between two opposing and equally strong forces. He is too enlightened to be completely victimised by the ancient traditions of the country ; but at the same time he is not enlightened enough to be entirely liberated from the trammels of the past. We notice in him that dualism between superstition and rationalism, from which he would have successfully struggled out if he had only received a liberal education in an English school. His religious creed implies a mid-way reconciliation between ideas which our educated English speaking countrymen denounce as old-fashioned and absurd, and those which they cherish as bright and imposing. He believes in the Vedas, but the Vedas *modernized*, or explained, not according to the universally approved canons of interpretation, but in conformity with truths which Western learning is naturalizing in the country. He preaches what is called in Brahmo phraseology a pure Theism ; but his theology is tinged with the ancient and widespread pantheism of the country. He proclaims a universal religion ; but he draws a sharp line of demarcation between the religion of the learned few and the religion of the ignorant many. He inculcates the worship of one God, but for the masses of uneducated men he recommends a sort of inferior worship paid to what he calls the Four-fold Divinity, *viz.*, the earthly parents, the spiritual guide, and the honored guest. He eulogizes virtue with the eloquence of an enthusiastic moralist ; but in accordance with the traditional teaching of Indian Schools of Philosophy he makes salvation, except in the case of the multitudes who cannot form an adequate idea of the invisible God, dependent on knowledge. And finally he speaks of something like heavenly enjoyment reserved for the good ; but his faith in the doctrine of transmigration is as strong as that of the most bigoted Hindu of the

orthodox type. In his religious belief, as well as in all other respects, the Pandit is an intermediate link between those who have shaken off the sacred traditions of the country and those who are held in chains by them.

The Pandit's audience, generally speaking, consists of mainly of men like him in kind, if not in degree, *i. e.* men who are halting between two opinions. The strictly orthodox not merely keep aloof from his meetings, but try by means of hostile demonstrations to frustrate his plans and neutralise his iconoclastic zeal; while the educated English speaking classes speak of him with respect, but regard his work with perfect apathy. And it must be added that large portions of his discourses are of a nature not fitted to instruct educated men. The Pandit dilates upon and amplifies topics which, though likely to appear novel to uneducated people, are justly regarded as stale and hackneyed by persons who have even cursorily looked into the antiquities of the country. For instance, in one of the Lectures he delivered at Moradabad he informed his audience, and that in a diffusive style, that the word Hindusthan was a corruption of Sindusthan, the letter having been changed by the Iranians; that the term Hindu was after all a term of reproach of which our countrymen should be ashamed; that our forefathers were called Aryans, not Hindus; that the word Arya meant good or noble; that the ancient Aryans were not the aboriginal people of India &c. &c.; an educated and intelligent man could not be expected to listen patiently to facts known to every school boy in the country. The Pandit's influence is confined only to one class of people, the half-educated Centre between the uneducated Right and the educated Left.

The Pandits *modus operandi* is in perfect keeping with the tenor of his own thoughts and the intelligence of his audience. He begins his discourses with a panegyric on the primitive condition of the country such as is fitted to show that his mind though by no means impervious to some of the correct ideas which European science has brought in, is still struggling in the dark. The persons who despise the learning of the country o

represent it as behind the age, are ignorant and malicious. All the results of modern science, its boasted discoveries and invention, had been anticipated in India long before the modern nations of the world were born. The Copernican system was elaborated ages before Copernicus, and the principle of gravitation was known and understood centuries before Galileo and Newton. Krishna and Arjun crossed a broad river in a steamer, called 'water-carriage' long before the properties of steam were known in Europe; and Rajah Nala cleared a distance of 900 miles in nine hours with the help of a locomotive fleetier than any known in America. And Uparichar (one who walks above the earth) constructed a baloon and sailed in the air much more successfully than the aeronauts of the day have ever done. The form of government with which the country was blessed was a limited, not absolute monarchy, the king occupying a position scarcely higher than that of the President of a Republic. The Royal power was circumscribed by a Parliament consisting of three Houses, the House of Ministers, the House of the Learned, and the House of the Priests. The code of laws associated with the name of Manu shows a larger measure of legislative wisdom than any manipulated in these days. Some fault is found with the harsh punishments, such as cutting the nose, slitting the tongue &c, sanctioned by the great Law-giver; but the objections raised are short-sighted and foolish. Punishment concentrated on a few centres of crime is better than punishment diffused over a wide area; and nothing displays the wisdom of Manu better than the severity to which the innocence of those primitive times is to be traced. Education was compulsory in those good old times, the parents being compelled to make their boys and girls over to the state as soon as they reached what is called the school-going age. The girls' schools were models of discipline, they being entirely separated from schools for boys, and none but women being allowed to have any part either in their teaching or in their miscellaneous work. The discipline was so complete that married female teachers were not allowed to have any intercourse, even by means of epistolary correspon-

dence, with their husbands. These however were adventitious excellencies. That which made the country a veritable paradise was the pure form of faith and worship inculcated in the Vedas. One God was believed in, and worshipped, not by means of carnal observances, but in spirit and in truth. Even the external ceremonies observed were pregnant with meaning. The *Homa* for instance, the sacred flame, was intended to purify the atmosphere, and check disease; and cremation was enjoined in consequence of its superiority in a sanitary point of view over all the other known methods of disposing of the dead.

This bright picture of our past glory being drawn, the Pandit's work becomes easy;—he has only to place it in marked contrast with a life-like sketch of our present wretchedness. How is the gold become dim! India is a heap, a magnificent heap if you please, of ruins. The complete extinction of its political life is too obvious to need a formal mention; but its political death is scarcely more deplorable than its intellectual collapse and social degradation. The voluminous body of literature piled up and adorned in ancient Vedic India remains a lifeless corpse; while the innumerable inventions for which the country was famous have not kept even a trace of their existence behind them. The sublime Theism which was our national glory has given place to a hydra-headed, monstrous system of Polytheism; and the significant, spiritual observances associated with the pure faith of our ancestors have degenerated into meaningless mummeries. The education which was universal is all but extinct; and one half of the population of the country is declared unworthy of even a nominal share in the blessing of knowledge. Every institution, social and religious, is diverted from its original purpose, and directed into a wrong channel. The ancient custom of paying a sort of homage to earthly parents has degenerated into the modern meaningless ceremony of feeding parents, neglected when alive, after they are dead and gone. The good, old rule which ensured their being profusely supplied with the comforts of life is now converted into the mummery of pouring water in their name after their death. The

pilgrimages, which were then undertaken to places rendered sacred by the presence of men of stupendous genius, profound learning and fervent piety, have now for their object periodical visits to shrines rendered infamous by Bacchanalian orgies and loathesome vices. With its independence extinguished, its intellect paralyzed, its pure faith lost amid the frantic demonstrations of gross idolatry, and its social life putrescent with vice and corruption, the country is in a state of degradation the completeness of which is only manifest to those who have seen it pictured in the grand old songs, which have come down to us from Vedic times.

A good word ought however to be said in favor of what may be called the elasticity of our national life. The country has taken millions of years to bring itself down to its present degraded condition. According to the well-known proverb, India, when dead, is an elephant. The interval between its glorious past and its inglorious present is represented, not by a few centuries, but by endless cycles of years, ages without number; and empires and kingdoms as innumerable as the sands on the seashore have risen and fallen during this almost interminable space of time. The wonder is not that the country has in the course of untold millions of years sunk in degradation:—the wonder is that it has survived the calamities while other countries have succumbed, and still lives. This marvellous elasticity of our national life is the best proof that can be given of the wisdom and foresight with which it was nursed in primitive times. Our present degradation being the result of our sad departure from the faith and practice of our ancestors of blessed memory, the conclusion is irresistible, that if we wish to raise the country to the height of civilisation from which it has fallen, we have only to revive the old order of things;—we have to go back to the Vedic Faith and the Vedic institutions. Backward, not forward, is therefore the Pandit's motto; and there are multitudes of European gentlemen, holding responsible posts in or out of the Public Service, who would cheerfully go all lengths with him as regards the great object of his mission. His picture of our past glory

would certainly be set aside as overdrawn, and the chronological tables with which he props up his theories would be laughed at ; but his conclusion that India needs a march backward to the faith and practice of Vedic times, not a march forward towards the faith and practice of Christendom, would perhaps be concurred in by ninetenths of the European residents of the country.

The reform pushed on by Pandit Daya Nand will doubtless evaporate before long ; but it is one of the signs of the times, and will leave some good behind it. The Pandit's standpoint is significant, inasmuch as it proves that the result of Western culture are not confined to those who have directly benefited by its wonderful progress through the land. The liberal education associated with it is indeed confined to a narrow circle ; but its influence extends over a much wider area. Whether the downward filtration theory propounded by some public writers is correct or merely plausible it may be difficult to decide ; but one thing is plain enough, *viz*, the power of the education imparted to particular classes is felt in quarters where its direct results can not possibly be displayed. The community English education has raised up is the medium through which its electrifying influence is communicated to other and larger classes of the population of the country. And perhaps a little shock is felt even by the masses who are apparently beyond its reach. The Pandit's preaching may in the second place do a world of good. It indicates, as well as intensifies, that unutterable unrest which precedes and prognosticates a salutary and moral revolution. It shows whither the existing order of thing is tending ; and it can not but generate a widespread discontent with the present, and a vain longing for the past. A little enquiry however will show that the past so brilliantly pictured by the Pandit is merely a retrospective dream ; that the religion of the Pandit is as different from that set forth in the Veds as the grotesque Christianity of Theodore Parker is different from the Christianity of the new Testament ; and that the retrograde movement so eloquently recommended is not merely useless, but positively impracticable under present circumstances. And a progressive move may be one of the

remote consequences of a reform which, as it derives its inspiration solely from the past, is emphatically retrogressive.

Pandit Daya Nand, in his public discussions with the Missionaries of Moradabad and their native agents, showed considerable acquaintance with the Bible, and the ordinary modes of assailing the religion embodied in its inspired pages. The controversy was conducted with due formality for several days in the presence of a respectable and appreciative audience, who watched its progress with intense interest. The Pandit adopted the well-known Socratic method, and contented himself with propounding on each occasion a string of questions which, with replies elicited, were put upon record by a couple of amanuenses. The Pandit however is not an adept in this or any other approved style of reasoning, and the facility, with which he fled from point to point as soon as the weakness of each became manifest, was very amusing. The range of subjects embraced in this protracted controversy was as wide as that embraced in his rambling discourses. He commenced with an attempt to prove the divine origin of the Vedas, but soon gave it up as fruitless. He then kept up a sort of logical fight against certain solitary declarations of the Bible; but he was soon brought to the conclusion that this sort of warfare would not do. He then framed a series of questions calculated to overturn the doctrine of the Holy Trinity; but the answers given led him once more to change his point of attack. The nature and attributes of God, the Divinity of Christ, the principle of vicarious suffering, the pardon of sin, the duration of punishment, all these and similar subjects were in this manner successively handled. The Pandit's most vigorous onslaught was directed against the miracles of Christ and the morality of the old Testament; but the hackneyed objections he advanced could not possibly give him an advantage over persons who had heard them repeated and seen them refuted hundreds of times before they were arrayed by him. What, it may be asked, was the result of this protracted discussion? The result was in every respect good. The discussion enabled the Christian party to preach Christ in a round about way,

but with unmistakable clearness to men whose respectability places them beyond the reach of ordinary Missionary preaching. It made such a favorable impression on the mind of the Pandit himself that he visited the flourishing Sunday school for non-christian pupils in connection with the mission, and paid a visit of courtesy to the Missionary gentleman who headed the Christian party. It made a good impression upon the respectable and influential men who watched its progress, and might profit by the disclosures of truth with which it was accompanied. And finally, it made a favorable impression upon the whole city which was more or less influenced for good by a controversy carried on with becoming solemnity and in a good spirit in favor of that truth the triumph of which was manifest to every sensible man. Nor can full justice be done to the conduct of the Christian party without contrasting it with that of the learned Pandit's orthodox opponents, who got up a noisy meeting ostensibly to carry on a discussion with him, but really, if rumours are reliable, to give him a sound thrashing—a fate the Pandit fortunately escaped by wisely refusing to comply with their invitation.

HISTORIC DOUBTS RELATIVE TO THE PRINCE OF WALES' VISIT TO INDIA,

A. D. 1875, 1876.

(Concluded from page 200.)

This rumour of a visit from the Prince of Wales was thus not violently opposed to the prejudices of any class of society whose repugnance toward it would prove ultimately so formidable as to prevent its encouragement and circulation. Sober, serious, thoughtful persons forgot, no doubt for the moment, the antecedent improbabilities against the actual fact of such a visit. They were stunned, possibly, at first by such a report; but as it afterwards seemed pleasant to contemplate, they naturally gave it room in

their minds, till helped by the newspapers, it took thorough possession of their loyalty, and by and by acquired the strength of a strong passion for its realisation. It had not, as the testimony which the apostles of Jesus Christ had, at the outset, to brave suspicion, unbelief and opposition. The testimony of those apostles, delivered on the substantial ground of personal knowledge, of their Master, was persistently delivered both by mouth and in permanent official written records under every conceivable disadvantage and every conceivable form of opposition, popular, organised and state; yet philosophers, true to the principles of free thought and of progress, that is to say, true to the principles of absolute religious scepticism, in opposition to all moral and historical reasoning, turn away with disdain from the apostolic testimony on which Christianity is built up, certainly not an account of the scantiness, probity, intelligence, or firmness of that testimony. The rumour of the Prince of Wales' visit to India 1875, 1876, had nothing particularly antagonistic to encounter, but the eager prejudices in its favour of every influential order of society to help it on; and yet, as we have seen, that report is not demonstrated to be founded on fact, but is, like all other events of history, based at best only on probability, and probable evidence of a less weighty character than that which supports Christianity. Of all the numerous witnesses, pretended to be adduced in proof of the supposed visit to India of the Prince of Wales 1875, 1876, which one of them, or class of them, went through the shame, imprisonments, stripes, crucifixion and execution which the witnesses to the Resurrection of Jesus Christ went through? Which one of the supposed witnesses or class of supposed witnesses to the Prince of Wales' visit to India 1875, 1876 suffered the loss of dear relatives, intimate friends, worldly prosperity, personal freedom, home and country, or endured any severe treatment in virtue of his or her testimony borne to that supposed event, as the apostles of Jesus Christ certainly suffered in virtue of the testimony which they bore to the main events of the life of Jesus Christ, and especially to the fact of his Resurrection; and

yet the persecutors of the apostles never pretended to deny, much less to disprove, the facts testified to by them. Are we the disciples of free thinkers and the advocates of progress in our Indian Universities, to pride ourselves in rejecting Christianity and the facts it is founded on, and yet to fall into the general Indian credulity respecting the Prince of Wales' visit to this peninsula on the evidence of witnesses who had nothing to lose but, in some instances, every thing to gain by their testimony? If we reject Christianity on the sheer strength of a presumed philosophical resolution despite the weight of apostolic testimony, we had better be consistent, and reject the more recent but not better testimony of the Prince of Wales' visit to India, with the same presumed philosophical resolution and intolerance of merely probable evidence. Let us make no foolish exception in favour of modern stories as against ancient history, for there is really no particular merit in point of credibility, in an event being recent, or demerit in its having transpired eighteen hundred and forty three years ago. If we are to be consistent in our scepticism of historical truth because it is in its nature necessarily not of absolute certainty, we must reject all history, ancient and modern, with the same impartial unreserve, as alike deficient in certainty. And if we reject Christianity, we are bound, in consistency, to reject all narratives which in importance to mankind, or in integrity, purity, and in heroic perseverance of testimony under every sort of trouble, is inferior to Christianity. Philosophers in rejecting the story of the gospels, we must not degenerate into vulgar believers in a very modern popular rumour, devoid of the strength, weight, probity, and stability of evidence advanced for that old gospel story.

G. H.

RESURRECTION OF CHRIST, AN ARGUMENT OF THE TRUTH OF CHRISTIANITY.

Any one that has been attending to the progress of thought and speculation in connection with religion, during the last few years in England, must know that the attitude of scientific theists towards the supernatural or miraculous element in the Christian Scriptures is now different from what it was formerly. It used to be said formerly that a miracle is impossible, since it is a violation of the laws of nature, that is to say, a violation of those very laws which God himself has established; and God would not violate His own laws. It has been shown, however, that this objection arises from a misconception of what the laws of nature are, and of what a miracle is. What we call the laws of nature are merely our expression of the manner in which God ordinarily works in the physical creation so far as we have seen it. These laws are not moral laws, but merely physical laws. Moral laws are of such a nature that it is impossible for God, with reverence be it spoken, to contravene them; and the reason is, because those laws are emanations, so to speak, of the nature and character of God. It is impossible for God to speak a lie, for to speak a lie is contrary to the principles of eternal rectitude; and the Divine Nature is the source of eternal rectitude. The laws of nature are quite different. They are in their nature and character merely physical, not moral; an occasional suspension of those laws, or an occasional departure from the usual mode of working, cannot be called a crime, for a crime is a violation of a moral law; and physical laws are not at all moral in their character. Every one that believes in the existence of a God who is the Creator and Governor of the universe—for with the atheist I do not argue—must admit that He is quite at liberty to act how He pleases. For the conservation of His physical creation He usually acts in certain ways which we call laws of nature; but who shall find fault with Him—who dare find fault with

Him if He is pleased, now and then, for the accomplishment of high purposes to suspend those laws, and act directly without the intervention of secondary causes? To say that God could not, if He chose, suspend the laws of nature, would be not merely to say that God was not omnipotent, but that God was subordinate to nature which is the workmanship of His own hands or in other words the Infinite Spirit was inferior to inanimate matter.

But not only were the laws of nature misunderstood in their relation to God, but the nature of a miracle was also misconceived. A miracle is, properly speaking, not a *violation* of the laws of nature, but the introduction of a new agent, or rather the interposition of the Creator Himself. God ordinarily works by secondary causes in creation, statements of the operations of those causes we call laws of nature. But surely God may, if it so pleases Him, on important occasions, directly interpose and work without secondary causes. This interposition of Divine power, this immediate acting of the Deity without the intervention of secondary causes, is what is called a miracle. Ordinarily God conceals Himself behind secondary causes, or physical laws; He is the prime mover, He does every thing, but He is Himself unseen. In a miracle, God appears on the theatre of His works, and works directly, and manifests Himself to all. A miracle, then, is in no sense a violation of the laws of nature. Indeed, taking into consideration the great moral purposes for the carrying out of which miracles are performed, a miracle is not, as has been finely observed, "a discord in nature, but the coming in of a higher harmony; not disorder, but instead of the order of earth, the order of heaven; not the violation of law, but that which continually, even in this natural world, is taking place, the comprehension of a lower law in a higher; in this case the comprehension of a lower natural in a higher spiritual law."

In consequence of these and other views drawn from scientific enquiry modern theists, especially scientific theists,—and they alone are entitled to speak on the subject—have abandoned the old position that a miracle is impossible. An eminent English scientific theist, who does not believe that any miracles have ever

been performed, wrote thus in a recent number of the *Contemporary Review* :—

“That the whole tendency of recent scientific enquiry has been to strengthen the notion of “continuity” as opposed to “cataclysms” and “interruptions,” and to substitute the idea of progressive “evolution” for that of “special creations,” cannot but be obvious to every one who is familiar with the progress of enquiry in Astronomy, Physical Geology, Palæontology and Biology. But the scientific Theist who regards the so-called “Laws of Nature” as nothing else than Man’s expressions of as much of the Divine Order as it lies within his power to discern, and who looks at the uninterruptedness of this order as the highest evidence of its original perfection, need find (as it seems to me) no abstract difficulty in the conception that the Author of Nature can, if He will, occasionally depart from it. And hence I deem it presumptuous to deny that there might be occasions which, in His wisdom, may require such departure. I am not conscious of any such scientific “prepossession” against Miracles, as would prevent me from accepting them as facts, if trust-worthy evidence of their reality could be adduced. The question with me, therefore, is simply :—“Have we any adequate historical ground for the belief that such departure has ever taken place ? ” ”

You observe, gentlemen, that the opponents of miracles have shifted their ground. They have given up as untenable the old position that a miracle is impossible. They admit that the Author of Nature may in His infinite wisdom depart from its laws on grand and important occasions. Such a departure from Nature on the part of its Author is not inconsistent with the findings of science. The only question is—Is there sufficient proof that such departure has ever taken place ? Or in other words, are the miracles recorded in the Christian Scriptures supported by such testimony as is sufficient to convince every candid enquirer that they were really performed ?

Gentlemen, I purpose this night to examine one of the miracles recorded in the New Testament, namely, the resurrection

of Jesus Christ from the dead, which is the greatest of all the miracles ever performed, and to show that the reality of its occurrence is supported by irrefragable evidence. I have purposely selected this miracle for examination, because it holds a most important place in the Christian system, indeed, it is the corner-stone of the Christian edifice. Disprove this fact, and you unsettle the foundations of the Christian faith. But if it be proved to be true, if it be proved that Christ really rose from the grave, then His Divine Mission is established beyond the possibility of doubt.

It is evident from a consideration of the circumstances attending the crucifixion of Jesus that He actually died on the Cross. This is plain from the fact of His hanging on the Cross for six hours, from the piercing of His side whence flowed water and blood, and from the official report of the Roman centurion. After His decease His remains were put in a tomb cut out of a rock. In consideration of the prediction of Jesus that He should rise from the dead, as also with a view to prevent the disciples from stealing His body, the tomb was sealed by the Roman Procurator, and a guard of Roman soldiers was appointed to watch it. These events took place on Friday. The whole of Saturday, which was the Jewish Sabbath, passed, and nothing remarkable occurred. But the following Sunday was big with wonders. Ere morning had dawned upon the Judean plains, Mary Magdalene and some of her female companions proceeded to visit the sepulchre, with a view to embalm the body of their late Teacher. On their way they bethought themselves as to how they should roll away the heavy stone put upon the entrance of the tomb. They reached the spot, and saw that the stone had been rolled away, and on it was seated a bright form unlike any human being they had ever seen. Mary Magdalene seeing this extraordinary sight ran from the place to the disciples to inform them of the wondrous spectacle she had seen. Astounded at the report of Mary Magdalene, Peter and John, two of the disciples, ran in breathless haste to the tomb, and entered into it, but they saw not there the body of Jesus. Wondering greatly at the

strange occurrence, and not knowing what to make of it, they returned to their homes. But the much-loving Mary Magdalene lingered about the spot, meditating on the wonders of the morning and bewailing the loss of her Divine Master. Jesus appeared to her, spoke to her, and told her to go and inform His disciples that He had risen from the grave. She did so, but the disciples believed her not, regarding the strange news as an idle tale. In the evening of the same eventful day Jesus appeared to two of his disciples on their way to Emmaus, not far from Jerusalem, journeyed with them and held a long conversation with them. Without pursuing the narrative any further I may say in one sentence, that Jesus showed Himself to his disciples several times; to Simon Peter alone; to the Apostles in Jerusalem, excepting Thomas who was absent; eight days after, to the Apostles, Thomas being present, at the sea of Tiberias, where His disciples were fishing; on the Galilean Mount; to James alone; to five hundred of the brethren at once; and on Mount Olivet on the day of His ascension. Forty days did Jesus live upon the earth, during which time He frequently appeared to His disciples, talking to them and sometimes eating with them.

Now these facts are contained in biographical memoirs of Jesus Christ which were written a few years after His death, and form part of the New Testament, the genuineness and authenticity of which no educated man can doubt. No one who has received tolerable education can question the credibility of the New Testament, so far as the common facts contained in them are concerned just as such a man cannot question the credibility of the histories of Herodotus, Thucydides and Tacitus; indeed the proofs of the credibility of the New Testament are far more forcible than those in favor of the credibility of the *History* of Herodotus, of the *Peloponnesian War* of Thucydides, or of the *Annals* of Tacitus. In this genuine and authentic book, in the book the credibility of which is, to say the least, as well established as that of any other standard ancient historical treatise, are narrated those facts connected with the rising of Jesus from the grave, which I have already briefly described. Are we to

disbelieve in those facts simply because they are miraculous? That would be an irrational method of procedure; for as I showed at the outset that the old notion that a miracle is an impossibility is regarded as an exploded error; and the progress of scientific research, which has been very great in our day, does not deny the possibility of a miracle. The only course left to us is to examine whether we have testimony strong enough to establish the fact that Jesus really rose from the grave.

The credibility of testimony arises from the number, competency and veracity of the witnesses. In a court of justice to prove a case it is necessary that there should be a sufficient number of witnesses, that these witnesses should possess competent knowledge of the facts of the case, and that they should be veracious, that is, uninfluenced by any interest or motive, public or private, which might colour their depositions. We shall now see whether the witnesses testifying to the fact of the resurrection of Jesus possessed these necessary qualifications.

For establishing a case in a court of justice two or three witnesses are deemed sufficient. In the case before us, all the eleven apostles—for the twelfth had gone to his own place—solemnly declared that they had seen Jesus alive after his crucifixion and death. But we have more witnesses than the eleven Apostles. We have Mary Magdalene and her female companions; we have a large number of disciples who saw Him on the Galilean Mount; and we have five hundred of the brethren who had a simultaneous view of their risen Lord.

As the witnesses are so many we can afford to dismiss some of them. We shall send away from the witness-box Mary Magdalene and her lady-friends; we shall send away the disciples of the Galilean Mount; and we shall also send away the five hundred brethren. We shall listen to the depositions of only the eleven Apostles. And what is their testimony? They solemnly declare that they saw Jesus after His death and burial; one of them declares that he put his hands into the nail-marks of crucifixion on the body of Jesus; that they all held long conversations with Him; and that they ate food with Him.

With regard to the competency of these witnesses, it must be admitted by every reader of the New Testament that their information as regards the subject of their testimony was complete. The Apostles had been intimate with Jesus for the space of three years; they had followed him from village to village, from town to town; they were eye-witnesses of the discourses he uttered; they had eaten with Him; they had lived with Him; in a word, they were His instant companions. They were well acquainted with the features of His person, and could therefore infallibly determine whether the being that professed to have risen from the grave was their master Jesus of Nazareth or not. Of all persons in the world the Apostles were, next to His parents, the best able to identify Him. It is possible to suppose that any other man personating Jesus of Nazareth could have deceived the Apostles? If Jesus had appeared some ten or twelve years after his death, it might have been possible perhaps so to deceive the Apostles, for His personal features might have been somewhat obliterated from their minds. But this happened only two days after his death, or rather only one day intervened between His death and His resurrection. How is it possible to suppose that the Apostles could be deceived as to the personal identity of their Teacher? If there had been any imposition, if any other man had personated Jesus, they would have at once discovered the deceit.

Another essential qualification of a witness is that he should be veracious. The veracity of the Apostles would appear unquestionable were we to consider the general probity of their character and the circumstances in which they were placed. A perusal of the Gospel narratives is sufficient to show that artless simplicity, perfect sincerity, and a guileless disposition characterized the eleven Apostles. In their narratives they conceal nothing; they describe their own shortcomings and faults. But the veracity of a witness is measured not only by the general integrity of his character but by the motives which circumstances may present to him for adhering to truth or deviating from it. People tell lies usually with a view to some profit, it may be riches, wealth, reputation, power, or some other temporal advantage. It is

possible that some even may tell a lie for the sake of the lie itself, though it is difficult to believe that human nature has become so far degraded. Lord Bacon indeed speaks of "a natural, though corrupt love of the lie itself," but he adds immediately after—"one of the later school of the Grecians examineth the matter, and is at a stand to think what should be in it that men should love lies, where neither they make for pleasure as with the poets; nor for advantage, as with the merchant; but for the lies sake." But whether men love lies for the lie's sake or not, it is certain that they do not persist in the lie if they find that they seriously suffer from it.

Supposing that the Apostles were telling a wicked lie when they said that they had seen Jesus, had talked to Him and had taken meals with Him after His death, when they had done none of these things, they must have been the most extraordinary liars the world ever produced. For the lie not only did not bring them any gain, but it did them serious injury. It exposed them to the contempt and ridicule of the higher classes; it exposed them to the malice and rage of the ruling authorities of the land; it exposed them to the vengeance of the priesthood, whether Jewish or Gentile; it exposed them to the maddening fury of the common people. But more than this. Their love of a lie was so intense, that they sacrificed their lives for it. They persisted in uttering and maintaining the lie till they were put to death. Has any one ever heard of such liars? Has any one ever heard of men who persist in a lie, *knowing it to be a lie*, and who give up their lives for it? Has any one ever heard of men who for the sake of a lie, *knowing it to be a lie*, deliberately burn themselves to death or coolly allow their heads to be cut off? To suppose the Apostles to be capable of such conduct would be to suppose that they were idiots. The veracity of the Apostles is thus rendered unquestionable by the circumstances in which they were placed. They persevered in an asseveration which exposed them to the highest indignities, and to the most cruel persecution; to the loss of fame, of property, of liberty, and life, when a denial or recantation might have secured to them the most liberal rewards

and the most honourable distinctions, which the favour of princes and statesmen could bestow. In every circumstance, therefore, for the number, the competency, and the veracity of the witnesses, no testimony could surpass in its degree of credibility that which was borne by the Apostles to the fact of the resurrection of Christ.

It is a very singular circumstance in this testimony, that it is such as no length of time can diminish. It is founded upon the universal principles of human nature, upon maxims which are the same in all ages, and operate with equal strength in all mankind, under all the varieties of temper and habit of constitution. So long as it shall be true that no man willingly propagates a lie to his own detriment and to no purpose; so long it will be certain that the Apostles were serious and sincere in the assertion of our Lord's resurrection. So long as it shall be absurd to suppose, that eleven men could all be deceived in the person of a friend with whom they had all lived three years, so long it will be certain that the Apostles were competent to judge of the truth and reality of the fact which they asserted. So long as it shall be in the nature of man, for his own interest and ease, to be dearer than that of another to himself, so long it will be an absurdity to suppose, that eleven men should persevere for years in the joint attestation of a lie, to the great detriment of every individual of the conspiracy, and without any joint or separate advantage, when any of them had it in his power, by a discovery of the fraud, to advance his own fame and fortune by the sacrifice of nothing more dear to him than the reputation of the rest; and so long will it be incredible that the story of our Lord's resurrection was a fiction which the eleven men, with unparalleled fortitude and with equal folly, conspired to support. So long, therefore, as the evangelical history shall be preserved entire—that is, so long as the historical books of the New Testament shall be extant in the world, so long the credibility of the testimony of the Apostles will remain whole and unimpaired.

Gentlemen, I might here stop, for the proof of the credibility of the resurrection of Jesus is complete; if any human testimony ever attained the certainty of demonstration, it is in this:

instance of our Lord's resurrection, which is established with far greater certainty by the evidence of the Apostles than any other fact in the whole compass of history, sacred or profane. I think it proper, however, to examine some of the objections which have been raised or which may be raised against the reality of the resurrection.

And first I shall notice the bungling story invented by the unbelieving Jews to the effect—"His disciples came by night, and stole him away while we slept." This allegation bears absurdity on its face. Is it probable that a few timid fishermen of Galilee would think of stealing away the body from a sepulchre guarded by sixty Roman soldiers? Is it probable that they would be successful in such extraordinary theft in the season of the full moon and of the feast of the Passover, when Jerusalem and the high ways were crowded with an overflowing population which that great festival had gathered from all parts of Judea? Is it probable that all the sixty Roman soldiers who were appointed to guard the sepulchre should all fall asleep at once? If they had all fallen asleep how could they know that the disciples had stolen the body? If they had fallen asleep while on duty, why were they not punished for a crime which in Roman military law was reckoned capital? If the Apostles had broken the official seal of the Roman Procurator why were they not seized and punished for it? If the Apostles had stolen the body, how could Peter, before two months had elapsed, stand up in the streets of Jerusalem and proclaim the resurrection of that Holy One who had been so impiously and wickedly crucified? But it is unnecessary to press the matter further, since every person must feel that the allegation that the Apostles had stolen the body of Jesus was a most impudent and stupid lie.

Another objection sometimes brought forward to invalidate the reality of Christ's resurrection is embodied in the following question—If Christ really rose from the grave why did He not show Himself to the Jews at large? It is asked why Christ did not publicly make His appearance in the crowded streets of Jerusalem and thus give the Jews an ocular demonstration of His

resurrection? To this we answer, that the appearances of Christ after He rose from the grave, were not all private as is implied in the question. It is recorded that He showed Himself at once to five hundred Jews, though they were perhaps all believing Jews. But granting that His appearances were not public, what then? Because Christ did not show Himself to all the Jews, does it follow that He did not show Himself to some? Does the non-appearance of Christ to the unbelieving Jews neutralize His repeated appearances to His disciples? But perhaps there was good reason why Christ did not appear to the chief priests and to the Jews generally. If Jesus had appeared to the chief priests they would have either believed on Him or not believed on Him. If they had believed, it might have been suspected that the whole story of Christ's resurrection was the effect of a collusion between the chief priests and the Apostles, and thus the circumstance would have been damaging to the cause of Christianity. If they had remained unconvinced, and had spread the report that they had seen only a phantom or apparition, the credit of the resurrection would have been lost to the people. But it is idle to suppose that the chief priests would have believed in the meek and lowly Jesus if He had appeared to them. During the life-time of our Saviour they had witnessed splendid demonstrations of His Messiahship. They had seen the opening of the eyes of the blind without the application of any medicament; they had seen the unstopping of the ears of the deaf by the word of His power; they had seen the lame man walk and leap as an hart; they had seen and heard the tongue of the dumb sing; they had seen evil spirits driven out of possessed persons; in fine, they had seen the dead rise from the grave at the bidding of Jesus of Nazareth. And all this had failed to convince—it had served only to cover their hearts with an impenetrable coat of mail. How true the saying of our Lord,—“They would not believe though a man rose from the dead.”

It may possibly be said that the resurrection of Jesus from the grave was not a case of real resurrection, but a case of suspended animation. Cases have happened in which a man sup-

posed to be dead afterwards lived ; and a notable case is mentioned as having happened in the Punjaub in which a living man shut up in a box and put underground was disinterred after some time and found alive. But that the case before us was not one of suspended animation is evident from the fact that Jesus had died before His remains were interred. I have already said that He hung for six hours on the cross, that His body was pierced, and that blood and water flowed from the wound—there being much serum, as medical authorities tell us, in the ‘thorax of persons who die of torture.’ These facts show that Jesus really died. Besides, it is impossible to believe that the members of the Jewish sanhedrim, who had been so long wishing to take away the life of Jesus, would have allowed the body to have been taken down from the cross if He had not been really dead ; neither would the Roman centurion have officially reported his death to the authorities if the event had not taken place ; nor would the friends of Jesus have taken down the body and wrapped it up in linen if life had not been extinct. From all these facts and circumstances it is plain that life had become extinct, and that the case was not one of suspended animation but of real death and subsequent reanimation.

I shall take notice of another possible objection. In these days of table-turning and spirit-rapping we hear a good deal of the power of “faith,” of “imagination,” of “mental expectancy ;” and there can be no doubt that these principles have made some men see what really did not exist objectively. The power of imagination or faith or mental expectancy, or whatever else it may be called, does, it cannot be doubted, sometimes enable men of peculiar temperament to see in objective representation what they subjectively desire and long after. Can it be pretended that the imagination or faith or mental expectancy of the Apostles created a phantom-like Christ ? How long could such an illusion last ? Could it last forty days ? Could such a phantom have the stigmata into which a doubting disciple might thrust his fingers ? Could such a phantom eat ? Besides, how could the imagination or faith or mental expectancy of 500 men conspire

at the same time and on the same spot to create the one and the same phantom. The supposition is too ludicrous to be dwelt upon.

The truth is, no supposition can be made, no theory started, which can satisfactorily explain all the facts and phenomena recorded in the Gospel narratives regarding the resurrection of Christ, except the one supposition that He really rose from the dead. Any other supposition, any other theory, would be found beset with insuperable difficulties, with improbabilities as great as that which they are invented to disprove. We may, therefore, well say, in the words of an eloquent French Divine :—“ Collect all those proofs together : consider them in one point of view, and see how many extravagant suppositions must be advanced, if the resurrection of our Saviour be denied. It must be supposed that guards, who had been particularly cautioned, sat down to sleep, and that, nevertheless, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that, men who had been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating all the Church. It must be supposed, either that five hundred persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact ; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the Apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied. And then it must be supposed that the Apostles were idiots, that the enemies of Christianity were idiots, and that all the primitive Christians were idiots.”

Gentlemen, I have thus proved to you the reality of the

resurrection of our blessed Lord ; and I may say with the two disciples that journeyed to Emmaus—"The Lord is risen indeed." And if the Lord is risen, then is He the Messiah promised unto the fathers, agreeably to the tenour of prophecy. If the Lord is risen, then is the system of religion true which He came to publish to the world. If the Lord is risen, then is He God Himself, for He had declared Himself to be such. If the Lord is risen, then is the work of human redemption complete, for He died on the cross and descended into the grave for atoning for the sins of men, which atonement was effected since He was discharged from the prison-house of the grave, having paid the uttermost farthing. If the Lord is risen, then has He also ascended into heaven, leading captivity captive, and giving gifts to the children of men, and He shall come in the last days to judge the world. In conclusion, I pray God that He may be pleased to give to all of you the true spirit of enquiry after truth, and that He may be pleased also to grant to you the disposition to receive that truth in its love.

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PROSPECTS AND DUTIES OF NATIONS.

The prospect of a nation is that state which it has in view as the object for it to attain. It is the destination which it tries to reach in its course of social advancement. A nation having no prospect in view is like an individual walking without knowing where to go to ; for to have some object in view is the necessary condition of exertion. The object of every exertion is to use the present so as to produce some result in future. The result is not destined to be what it shall be, but it shall be as the exertion put forth for it determines it to be. Indeed, the sequence of causes and effects and the succession of phenomena in their regular order tend to favor the belief that the universe is destined to have its course in the direction of the impulse which God gave it, in setting in operation the series of causes and effects both of mind and matter ; but if it be possible to cut passage through rocks, to defy

storms and waves by the power of steam, in short to apply the laws of nature to serve our purpose, even to raise a pebble from the earth, it is possible to make the future depend on the use of the present. A nation then as well as an individual must have some object to hope for, some prospect to pursue, some definite course to follow, in order that the future shall be what it is desired to be.

Man has a direct knowledge only of the present ; he obtains that of the past from testimony, and that of the future to a certain extent by an inference from the observation of the present as consequent on the past. He sees no extremes of the series of causes and effects, set in operation by the Eternal First Cause, the links that are present before him he cannot fail to see, but those behind him he reviews with difficulty, and those far before him he observes indistinctly. The past is irrevocable ; it is only important as the antecedent of the present, the present as well as the future are of the highest importance because the future is consequent on the present. It would not be so, if the series were linked by fate and not by an intelligent cause. Fate implies inevitable necessity but freedom is the essential characteristic of intelligence. It is impossible to deny intelligence, for denial of it or doubt about it, is a proof in its favor. How then can there be a uniform and necessary relation of causes and effects bound up in a chain originating from the Fountain of Intelligence, and at the same time linked unbroken through eternity ? Every one feels that he is free to do or not to do an action. Suppose that he does it, must he have been bound to do it ? If so, where then is his freedom ? If he is not bound to do it, how can the chain remain unbroken ? On the supposition that he does it, his will is observed to be determined by some causes, bearing a uniform and necessary relation to the action ; on the other hand, being free to do it or not, on the supposition that he does not do it, his not doing is similarly determined by causes having a contrary tendency, but still bearing a uniform and necessary relation to the not doing of the action. The freedom of intelligence is a fact of consciousness as well as the determina-

tion of will by antecedents, having a necessary relation. How then can the difficulty be solved? The observation of facts in the mental phenomena enables us to solve this apparent difficulty. The determination of will in doing or not doing an action is the necessary consequence of certain feelings or motives, but the freedom lies in presenting or not presenting before the mind objects which excite those feelings and work on those motives. Thus is the necessary relation of causation maintained, while the liberty of intelligence is vindicated. Neither season nor climate nor even the influence of the stars which causes the seasons and climates by whirling the world in its orbit like a toy, nothing can bind that intelligence, which man has of God and which being in its essence spiritual, is able to prevail over any force or pressure of material causes. Is any man conscious of that intelligence, he cannot but feel that he is a free agent; and the moment he is conscious of that freedom, he is bound by moral responsibility, the moment he has the sense of his rights, he is under the obligation of performing his duties. It is glorious thus to be bound. This is true liberty. The true greatness of man consists in fully having that sense of right and responsibility. It stirs him to make a right use of the gifts, which God has bestowed upon him, and to direct his affections, desires and propensities to their right objects.

The future then is not only consequent on the present as it would be even under blind necessity, but it is dependent on the use that is made of the present. The future is not what *must* be, but what *will* be. The will being an operation of intelligence, the future is not inevitable but modifiable. It must be however what it is willed to be, but there is freedom in that operation of willing, and that freedom implies all duty and responsibility. The future then is of the most paramount importance to man as an intelligent or sentient being. His eyes are before him that he may always look forward. This is but typical of the internal longing for the future. He does not see far before him nor can he dive far into futurity, but so far as he can see, he must foresee as a matter of duty. God made man not simply to see his work

and adore Him, but to do His will, to hold mastery over nature, to act as he is led by affections, desires and propensities, which He has implanted in his mind, provided they are directed in their normal course. It is then necessary first to examine those desires and propensities which relate to the future.

There is a strong propensity in man to look beyond the veil of futurity. It is also admitted that, in so far as man is capable of tracing the relation of cause and effect, he can predict effects by observing their causes. A foreknowledge of such consequences proves the truth of the knowledge of that relation. Prescience is the best criterion of the truth of science, and on that alone depends the success of art. The desire then of knowing the future is not absolutely an impotent appetency. There is a desire as well as an ability and use to know something of the future.

All our actions strictly speaking are future in immediate or proximate relation to will or volition, and in remote relation to feelings or motives which determine the will. This, it may be noted in passing, at once explains the use of *will* as the auxiliary indicative of the future. Our emotions which refer to the past or present are not so strong as those which refer to the future. The influence of prospective emotions on the conduct of individuals is so far admitted by men of all ages and countries that there is no creed in the world without its heaven and hell ; of all these emotions, that which holds the most powerful sway on the human mind, is hope. It gives strength to the weak, courage to the timid and activity to the idle. Despondency, on the contrary, produces on the soul exactly the reverse effects. It spreads gloom over the whole mind, stupifies the intellect, paralyzes the active emotions, and deprives the hero of his courage.

Hope, like the power of steam acts with wonderful force ; and as the engine must be firm, in order that it may bear the force of the steam, so the person strongly actuated by hope should have his physical constitution sufficiently strong to enable him to pursue the object set forward by hope, and his mental faculties ought likewise to be adopted to regulate the movement. He must have the strength or firmness of iron in his body, the skilfulness

of the regulator in his mind, in order to move with that force which hope imparts to the soul. Otherwise the reaction of despondency will prove as ruinous as the bursting of a steam engine in full operation.

A false or unreasonable hope leads to shameful or miserable consequences. But reasonable hope looks towards the future, neither with the superstitious belief of the credulous dupe before the astrologer, nor like the thirsty traveller in the midst of a desert with the phantom of a fresh fountain before his eyes ; but with the certainty of an astronomer, who foretells eclipses or transits of planets, or like the mariner who sees in his chart the path he is to take in order to reach the destination of his voyage. Imagination indeed gives a bright colour to the chart which hope is engaged to draw, but the outline is sketched with the perspective of reason, and consequently with such strictness and accuracy, that it can be depended upon with as much confidence as that with which the navigator depends on his map and compass. When a man designs to perform an action, he must have a plan chalked out and laid before him, before he is in a position to begin his work. As he proceeds he may find the defectiveness of the plan, and improve upon it as circumstances require, but without a plan he cannot start at all. The plan directs and regulates his proceedings, and it is depended upon in proportion to the care and foresight with which it is formed. Laying the plan is of the first importance : without it, there is no object of pursuit. Hope in drawing the plan, paints the future and presents before our eyes the object we are to pursue, lends it charms that we may not rest satisfied without it and inspires in us new vigor that we may pursue it with diligence, care and patience.

Hope, as defined by philosophers, is that state of the mind, which we feel, when some agreeable object is presented before us, with a probability of its attainment. The object must be of rather appear to be good and desirable, otherwise we do not hope for it ; on the contrary, we try to avoid it. There must be some probability of our obtaining it, otherwise it causes no excitement and does not determine our will to action. No man tries to at-

tain what is not agreeable or attainable. To stir a man to action such an object must be placed before him. In order that a man may be actuated to act nobly or gloriously, it is necessary that he may be led to see the way of attaining a noble or a glorious object. He may, by error of judgment, be led to mistake evil for good, and thus devote his exertions to a wrong end; but hope is a noble emotion implanted in the constitution of man by the all-wise Creator, with the design that it might engage him in the constant pursuit of good, subject only to the condition of probability of its attainment. Without this limitation, the pursuit would be that of the boy in the fable who attempted to get hold of the rainbow, an endless exertion, a mad attempt.

It is now clear, that a nation must have some object that is good and attainable. The pursuit of it is not simply in accordance with the will of God; but it is His will declared to every one in his own consciousness, stamped on every one's nature and delivered as a command to every one's conscience. Not to pursue it, is not to use His gifts—not to do His will. It is a delusion to say that exertion is useless, because His will must be done. Yes, His will must be done, but shall we not, under His direction and grace, be the instruments of having it done? How else can we serve Him? He wills and it must be done, not in the same manner as He willed and the Creation sprang up; but He wills in the ordinary course of things; He wills that it must be done through our instrumentality, and on us falls the solemn responsibility of doing it. The charge is on us, and if we fail to fulfil the charge, His ways are inscrutable, and by such ways, it will be done—it must be done. It is then a duty most solemnly imposed on a nation, a duty as if imposed by the direct command of God Himself to pursue the object, to keep a steadfast look on the prospect that is before it as the goal to reach, and make progress not like one running a race, but like one scaling a hill, so that when one prospect is reached, a new one is opened to his view; thus making continual progress in the social circle as the heavenly bodies do in their orbits in infinite space in the heavens. It is then of first importance to a nation to observe definitely the

prospect it has in view in the ordinary course of events ; to ascertain that it is good, and to advance towards it with steady zeal and perseverance. Provided it is not good or desirable, it becomes the duty of the nation to examine its present state, and with reference to this to ascertain the best prospect that it is possible for it to reach. The prospect of a nation in the ordinary course of events cannot but be good provided it appreciates the advantages of the principle of division of labor and understand its rights and responsibilities.

Society owes to the principle of division of labor, its first stage of civilization, the origin of government, the subordination of rank, the improvement of arts, the extension of trade, the intercourse with foreign nations, and in consequence thereof, the comprehension of the mind, the expansion of feeling, the refinement of manners and advancement of learning. In short, a proper appreciation of the principle may lead a nation to prosperity, civilization as well as greatness. But it is necessary to guard against evils at every step. Government may become tyrannical, subordination of rank may interfere with the equality of natural rights, improvement in the arts supplying the comforts of men without difficulty may make them indolent, trade may impart not only foreign articles for their comforts, but views too of foreign nations. To guard against these forms of evil, it is necessary to have a strong sense of man's natural rights and responsibilities. In examining then the state of a nation, it should be the particular point of attention to observe, whether there is any form of evil, for unless it is removed, it is impossible for it to make any progress. Be it political or hierarchical despotism, be it indolence or vice of any kind, no amount of natural blessings, no height of prosperity, no depth of learning, no extent of good breeding, can arrest the nation in its decline. Let but the nation have a strong sense of right and responsibilities, indolence will spring up for work, despotism will be crumbled to the dust, and all evils will vanish ; it may be the richest or the poorest, the most luxurious or the most hardy, so long as it has that sense, it knows no fall.

The sense of responsibility necessarily follows the sense of right; the former being but the reflex of the latter. The sense of right is natural: it has its foundation in the constitution of man; it has its evidence in consciousness. But man has absolutely nothing, his body, his strength, his senses, his understanding, nothing is absolutely *his*. God is the absolute master of every thing. And because He has granted man all things therefore he naturally learns to consider them as *his*, and gets a right in them. Man then holds on trust the gifts of God the absolute master of all things, and thus to Him he owns the first and the highest responsibility. From the sense of rights and responsibilities in relation to God follows that of rights and responsibilities of men in relation to one another. Thus national rights are but individual rights, or natural rights of an individual as a creature of God, viewing other individuals in the same relation to the Creator. Again, the rights of one nation in relation to another are but the very same rights; the combination of individuals into a nation or of nations into a race, does not any more alter the nature of those rights than the combination of the atoms of matter into masses affect its essential properties. The same observation holds good with regard to responsibilities. The meanest subject and the proudest sovereign are originally the same with regard to their rights and duties, it is only on the principle of division of labor for the good of all concerned, that society distributes the duties of men and creates subordination of rank.

The wise and the powerful hold the foremost rank in society, the priest generally representing the wisdom, and the king or the ruling body concentrating the power of a nation. Hence these two classes of men in society lead a nation, and it is for them to apply the moral forces which impel it forward in the pursuit of a fine prospect, the wise being the forerunners of its advanced stage of civilization, and the powerful being watchful of its greatness, while the tradesmen and the mechanics look after its material prospects or prosperity. The advancement of a nation equally depends on its labor, skill, power and wisdom respectively of the labourer, the artist, the ruling body and the priest; but while the

two former apply the material, the two latter apply the moral force. Each however serves for the good of society, and is in his own way equally useful and necessary.

It is for his own good that the poor mechanic should meet the demand of the merchant, attend to the instructions of the priest, and obey the orders of the king; he has his responsibilities originally to the Creator, then to society and subsequently to every member of society. As he is responsible to society, on his recognising himself as a member of society, his responsibility to every individual member must be measured by what he owes to the general body, it is then also his duty to assert his right as a member of society, for not to assert that right is to disown a higher responsibility. In performing our duty to any individual member of society, we must not forget that it is for the good of society that the individual members have their particular rights, and in exercising those rights the main object can never be frustrated; and if frustrated, those rights can never really be rights and consequently impose no responsibility. The common good of society, which unites all its individual members, enables them at the same time to test the propriety of their actions.

Of all the members of society, the rights and responsibilities of the sovereign, meaning there by the ruling body, are of very great importance. The sovereign in common with the other members have to serve for the good of society, to perform certain duties on the principle of the division of labor, and to exercise certain privileges with a view to accomplish that object. His responsibilities are higher than those of any other mortal on earth except the priest; he is responsible to his own subjects for their protection, security and impartial distribution of justice; he is responsible to other nations that have any geographical, commercial or political relation with that which he governs; and above all he is responsible to the king of Kings, the common Father of all in heaven. The right of a king is originally founded on the concession of the people made on the principle of the division of labor with a view to secure the peaceful enjoyment of their

natural rights. When that right is bequeathed by inheritance or even when it is obtained by conquest, the responsibility is by no means diminished. The manner of acquiring the right does not modify the responsibility, which corresponds with the right acquired, without any reference to the mode of acquisition. There are however obligations owing to terms or conditions on which the right may be held, and in such a case he is bound in truth to observe those terms. If it be his lot to rule over a foreign nation still his responsibility is not altered. His own interest and the interest of his own country may appear to be opposed to that of his foreign subjects, but this does not in the least affect that responsibility ; and consequently more the interests appear to be opposite, the more necessary it is for him to be watchful in properly discharging his responsibility. However, on a broader and more liberal view of human affairs, there is not ground for opposite interests. There is natural as well as moral harmony. Moral harmony is observed in the adjustment of rights and responsibilities in unison with human happiness. The interest of one person or section can never be against the real interest of another, for that would imply the source of discord in the administration of the all wise Ruler. The fault lies in the understanding of men to think of the interest of one as opposed to that of another. But all selfish interests vanish before a broader view of humanity, the interest of humanity is not the interest of this or that section of it, but of the whole.

Do we not pray *Our Father* to give us our bread ? Do we pray to give *me my bread and my brother a stone* ? Can any one say, in the government of God, " what is good for me is evil for another," or " what is evil for me is good for another ? " No. To speak thus in political matters proves a total ignorance of the true science of politics. Such deductions would follow, if morality were conventional instead of being founded on the unalterable nature of the unchanging and everlasting God, or if the Creator were banished out of His Creation ; but happy is man that He is ever watching over him, and that His will is done on earth. Simply the relation therefore between the king and the

subject as well as between any two correlatives determines the obligations or the duties of both the parties, without any regard to particular circumstances. There may be circumstances, which have a tendency to swerve them from the path of duty, but the right course must be admitted by all right thinking men to be that which is pointed out purely by a sense of duty, by a correct estimate of natural rights and responsibilities. However, if there is a natural tendency in men, though it may be owing to want of sufficiently liberal views of humanity, to be careful of their own interests more than those of others, why should there be in the government of the all wise Ruler of the world, the disposal of the interests of some involved in those of others which appear to tend in an opposite way. The reason is obvious. It shows that humanity is still going on with discipline in the course of its progress to perfection. A nation that has lost some of its virtues, or fallen into some vices, requires a course of discipline, and it is thus necessary for one nation to come in close contact with another² or in the relation of dependance on it, so that both may be mutually benefited. But when the object of that discipline is fulfilled, there is no more of that dependance.

The rights and responsibilities of the priesthood or sacerdotal order are of paramount importance. On them rests the faith and with that the fate of a nation. It is impossible to condense into a short space the observations on the influence which faith or a system of belief exercises on the state and character of individuals as well as nations. Suffice it to note here that all the physical causes tending in one direction cannot withstand the tendency of faith in the opposite direction. If the faith is of the Truth, it is all powerful in doing good, and if it be of Falsehood, it is equally powerful in doing evil. Hence the prospect of a nation depends more on its system of faith than on any thing else.

It may now be observed that though the progress of a nation implies the progress of all its members, yet there must be some leaders, whom the rest will follow, for every individual has neither opportunity nor ability to look forward and make plans for its

advancement. The tradesman and the mechanic supply the material wants ; they observe the demand on the general principles of political economy, and work for its supply. The wise and the powerful, generally represented by the priests and the ruling body, are chiefly responsible for national progress. It is for them to judge of the present state, to set a prospect good and attainable that all may have it in view, and to lead the van that all may follow them. They are responsible to God, if the nation without making progress retrogrades, or instead of being great, declines or falls. They must therefore be fully sensible of the heavy responsibility which rests on them, and sacrifice their own interest to that of the whole body. They must have a broad view of humanity, a deep feeling for common evils, and an earnest desire for general good. Their *modus operandi* must however vary according to circumstances.

Given the state of a nation, to determine its prospect in the ordinary course of events, this is only a matter of calculation of causes and effects ; but to set a good and desirable prospect as the object of attainment, it is necessary to apply some forces in the right direction. It is impossible within a short space to describe the forces and point out their direction and application.

The preceding observations, however, simply shew the possibility of the work in a general way.

RADHANATH BASAK.

THE FOLK-TALES OF BENGAL.

By Mother Goose.

VII. THE BOY WHOM SEVEN MOTHERS SUCKLED.

Once on a time there reigned a king who had seven queens. He was very sad, for the seven queens were all barren. A holy mendicant, however, one day told the king that in a certain forest there grew a tree on a branch of which hung seven mangoes ; if the king himself plucked those mangoes and gave one

to each of the queens, they would all become mothers. So the king went to the forest, plucked the seven mangoes that grew upon one branch, and gave a mangoe to each of the queens to eat. In a short time the king's heart was filled with joy, as he heard that the seven queens were all carrying.

One day the king was out hunting when he saw a young lady of peerless beauty cross his path. He fell in love with her, brought her to his palace, and married her. This lady was, however, not a human being, but a Rakshasi; but the king of course did not know it. The king became doatingly fond of her; he did whatever she told him. She said one day to the king—"You say that you love me more than any one else. Let me see whether you really love me so. If you love me make your seven other queens blind, and let them be killed." The king became very sad at the request of his best-beloved queen, the more so as the seven queens were all carrying. But there was nothing for it, but to comply with the Rakshasi-queen's request. The eyes of the seven queens were plucked out of their sockets, and the queens themselves were delivered up to the prime minister to be destroyed. But the chief minister was a merciful man. Instead of killing the seven queens he hid them in a cave which was on the side of a hill. In course of time the eldest of seven queens gave birth to a child. "What shall I do with the child," said she, "now that we are blind and are dying for want of food? Let me kill the child, and let us all eat of its flesh." So saying she killed the infant, and gave to each of her sister-queens a part of the child to eat. The six ate their portion, but the seventh or youngest queen did not eat her share, but laid it beside her. In a few days the second queen was also delivered of a child, and she did with it as her eldest sister had done with hers. So did the third, the fourth, the fifth and the sixth queen. At last the seventh queen gave birth to a son; but she, instead of following the example of her sister-queens, resolved to nurse the child. The other queens demanded their portions of the newly-born babe. She gave each of them the portion she had got of the six children which had been killed, and which she had not eaten but

laid aside. The other queens at once perceived that their portions were dry, and could not therefore be the parts of the child just born. The seventh queen told them that she had made up her mind not to kill the child but to nurse it. The others were glad to hear this, and they all said that they would help her in nursing the child. So the child was suckled by seven mothers, and it became after some years the hardiest and strongest boy that ever lived.

In the meantime the Rakshasi-wife of the king was doing infinite mischief to the royal household and to the capital. What she ate at the royal table did not fill her capacious stomach. She therefore in the darkness of night gradually ate up all the members of the royal family, all his servants and attendants, all his horses, elephants and cattle; till none remained in the palace except she herself and her royal consort. After that she used to go out in the evenings into the city and eat up a stray human being here and there. The king was left unattended by servants; there was no person left for cooking for him, for no one would take his service. At last the boy who had been suckled by seven mothers, and who had now grown up to a stalwart youth, volunteered his services. He attended on the king, took every care to prevent the queen from swallowing him up, for he went away home long before night-fall; and the Rakshasi-queen never seized her victims except at night. Hence the queen determined in some other way to get rid of the boy. As the boy always boasted that he was equal to any work however hard, the queen told him that she was suffering from some disease which could be cured only by eating a certain species of melon which was 12 cubits long, but the stone of which was 13 cubits long, and that that fruit could be had only from her mother who lived on the other side of the ocean. She gave him a letter of introduction to her mother in which she requested her to devour the boy the moment he put the letter into her hands. The boy suspecting foul play tore up the letter and proceeded on his journey. The dauntless youth passed through many lands, and at last stood on the shore of the ocean, on the other side of which was the country of Ra-

kshasas. He then bawled as loud as he could and said "Granny ! granny ! come and save your daughter ; she is dangerously ill." An old Rakshasi on the other side of the ocean heard the words, crossed the ocean, came to the boy, and on hearing the message, took the boy on her back and re-crossed the ocean. So the boy was in the country of the Rakshasas. The twelve cubit melon with its thirteen cubit stone was given to the boy at once, and he was told to perform the journey back. But the boy pleaded fatigue, and begged to be allowed to rest one day. To this the old Rakshasi consented. Observing a stout club and a rope hanging in the Rakshasi's room, the boy enquired what they were there for. She replied—"Child, by that club and rope I cross the ocean. If any one takes the club and the rope in his hands, and addresses them in the following magical words—

"O stout club ! O strong rope !

Take me at once to the other side,"

then immediately the club and rope will take him to the other side of the ocean." Observing a bird in a cage hanging in one corner of the room, the boy enquired what it was. The old Rakshasi replied—"It contains a secret, child, which must not be disclosed to mortals, and yet how can I hide it from my own grandchild? That bird, child, contains the life of your mother. If the bird is killed, your mother will at once die." Armed with these secrets the boy went to bed that night. Next morning the old Rakshasi together with all the other Rakshasis went to distant countries for forage. The boy took down the cage from the ceiling as well as the club and rope. Having secured well the bird, he addressed the club and rope thus—

"O stout club ! O strong rope !

Take me at once to the other side."

In the twinkling of an eye the boy was put on this side the ocean. He then retraced his steps, came to the queen, and gave her to her astonishment the twelve-cubit melon with its thirteen-cubit stone ; but the cage with the bird in it he kept carefully concealed.

In the course of time the people of the city came to the king

and said—"A monstrous bird comes out apparently from the palace every evening, and seizes the passengers in the streets and swallows them up. This has been going on for so long a time that the city has become almost desolate." The king could not make out what this monstrous bird was. The king's servant, the boy, replied that he knew the monstrous bird, and that he would kill it provided the queen stood beside the king. By royal command the queen was made to stand beside the king. The boy then took the bird from the cage which he had brought from the other side of the ocean, on seeing which she fell into a fainting fit. Turning to the king the boy said—"Sire, you will soon perceive who the monstrous bird is that devours your subjects every evening. As I tear off each limb of this bird, the corresponding limb of the man-devourer will fall off." The boy then tore off one leg of the bird in his hand; immediately, to the astonishment of the whole assembly, for the citizens were all present, one of the legs of the queen fell off. And when the boy squeezed the throat of the bird, the queen gave up the ghost. The boy then related his own history and that of his mother and his step-mothers. The seven queens, whose eye sight was miraculously restored, were brought back to the palace; and the boy that was suckled by seven mothers was recognized by the king as his rightful heir. So they lived together happily.

Thus my story endeth,
The Natiya-thorn withereth, &c.

MOTHER GOOSE.

THE DALI.

Of all creations of the human mind
The *dali* is the one supreme,
May bounteous heaven bless with every kind
Of good th' deviser of my theme.

The *dali* is an institution that
Is cherished at all time and place,

But most of all and with greatest eolat
At th' end of th' year, th' season of grace.

The *kismis* time is n't th' Christmas time,
'Tis an invention of a later day,
'Tis named from th' nut so sweet and so sublime
That 's sent to th' *hakim* in a tray ;

So at the near approach of th' *kismis* day
Let 's wish th' giver and th' receiver joy,
And let no sort of want bedim the ray
Of th' *hakim's* face or him annoy ;

For mighty consequences often flow
From causes not at all so clear
A minus plate or two of fruit would go
To glum a big'un for all the year ;

Or it may bring about a thing that from
Two diff'rent points may seem greater or less ;
It may reduce to want and begg'ry some
Poor *amla*, and lose him his place.

But stop, we are hurrying on a scent quite wrong
We meant the *dali* to bepraise,
While pen with pen and ink we are singing a song
That'd ruin th' *dali* for all its days.

The *dali* sure has an aspect cheerier,
Its pleasing bonds entwine all men ;
It makes a lorn face look merrier
Than you would oft see one in ten.

It gives a poor illiterate man a post
He very oft so sadly wants ;
It rewards the unmeritorious host,
And not th' fellow who loudly rants

About his education and deserts,
His status and such nauseous stuff,

Which makes one cry and ruefully assert
That th' country is going fast enough

To the place where th' Babus and the dev'ls abound,
And th' gentle men are so hard beset
With an eighteen pence rupee which heav'n oonfound ;
And an unknown pow'r with his heart quite set

On that senseless conception—a native judge ;
And his lordship's circular on kicks
Which, with due deference, is simply fudge ;
And with the nigger's thousand tricks.

But, Jove, what a tremendous long tack we've made,
We have left the *dali* quite in our lee,
We are dev'lish sure to lose the track we've laid
Unless you mind the helm d'ye see.

Then hurrah with spirit let 's row again
And sing the *dali* as we go,
Sing its bounties to the sons of men,
Its excellencies here below.

Magistrate's Ijlas, Benghar-issa. }

A DALI-TAKER.

December 1876. }

THE BENGAL MAGAZINE.

FEBRUARY, 1877.

THE METHODIST CONFERENCE.

By A Hindustani.

The Methodist Conference, held this year at Moradabad, was unusually interesting in consequence of the ability and earnestness with which its proceedings were conducted by Bishop Andrews, who had come from America to supervise the evangelistic work associated with it, as well as to preside over its sessions. The numerous devotional meetings held in connection with it were intensely refreshing, and the addresses delivered were impassioned and heart-stirring. The Bishop's sermon, in which all the discourses delivered may be said to have culminated, will be remembered by many as among the best ever heard in India. It is impossible to do any thing like full justice to this rich and impressive sermon in a single sentence or even in a single paragraph. Suffice it to say that when the Bishop eloquently and feelingly dilated on the extraordinary sacrifices made, and the extraordinary sufferings endured by Moses under the old, and by Paul under the new dispensation, there was not an eye dry in the literally crowded church to which he preached. From that meeting place, which ritualists and infidels may contemptuously call a tabernacle, many a veteran missionary has returned to his sphere of duty, determined under God's blessing to do and suffer more for the Great Master than he has ever done. The concluding portion of the sermon, in which the good and great man deplored the numerous indications of "selfishness" which he could not but

notice in his heart, showed that he was by no means inclined to side with those worthies who publicly affirm that they have not sinned a number of years or days. When men of long-standing and profound piety like Bishop Andrews publicly represent their hearts as polluted before themselves, and therefore doubly polluted before God, young men and young women, who are scarcely out of their teens, ought to think twice before they stand up and proclaim that their religious experience presents *no* dark side. The deep spirituality of Methodist meetings is not unfrequently marred by a tendency manifested by not a few to cry "peace" "peace" where there is no peace,—a tendency anti-methodist as well as anti-christian.

In our notice of the Conference we shall pass over the numerous dry details of business which formed so large a portion of its proceedings, and call attention to the questions of broad and general interest discussed in its sessions. These were properly speaking two in number, *viz* the attitude of missionaries towards Good Templarism, and the attitude of missionaries towards work among nominal Christians. Before however we epitomise the debates of which these two questions were made the centres, we can not abstain from the duty of making a few remarks on the discourse, which was in the programme indicated as "the Missionary Sermon." The division of our article is in consequence three-fold, *viz*, the missionary Sermon, the attitude of missionaries towards the Good Templar movement, and the attitude of missionaries towards work among nominal christians.

The missionary Sermon was a remarkable production, memorable, not so much for its intrinsic worth and excellence, as for the striking singularity of some of the sentiments embodied in it. We of course do not mean to affirm that the discourse was deficient either in ability or in what is called literary merit. It was, we believe, in every respect worthy of the established reputation of a missionary deservedly respected both as a good man and as an able preacher. But its literary or religious excellence, though commendable in itself, was thrown into the shade by the paradoxical nature of some of the opinions to which it gave

prominence. These opinions it is our duty as public writers to allude to and animadvert upon.

a. The able preacher overlooked the essential, and therefore irremovable, antagonism between truth and error in what he said regarding the attitude of Christian Missions towards the country. He regretted that the missionaries had organized a sort of hostile camp in India ; and he emphatically affirmed that the opposition which was confessedly neutralizing evangelistic efforts was elicited not by the truths presented in the Bible, but by the outlandish and therefore obnoxious systems of operation carried out by Missions. This is certainly a strange assertion, and indicates a complete forgetfulness of the genius and tendency of Christianity. The spirit of our holy religion was unequivocally and fearlessly declared necessarily and essentially hostile to that of the world by its Great Author, when He affirmed that He had come to send a sword into it, not peace ; and when moreover He graphically predicted the cruel persecutions which were to be opposed to His own attempt and that of his disciples to spread the faith identified with His great name. The apostles, when full of the Holy Ghost and power, did nothing but declare war of extermination against all existing religions ; and they were justly described as men who were turning the world upside down. Had they only conciliated the religions of the world or formed an unnatural alliance with the multifarious religious errors afloat, they might have not only escaped persecution, but succeeded in securing to their great Master the loftiest place in the pantheon, and to themselves affluence and honor. But they were men of a heroic mould, and though all things to all men in matters of indifference, they presented what may be called the bold front of implacable hostility to the false religions of the world. The Church, of which they laid the foundation, is nothing more or less than a hostile camp in the kingdom of Satan ; and nothing can divest it of its character of hostility to the spirit of the world without at the same time robbing it of its vital breath. Missions cannot but be a hostile camp in a country wherein the kingdom of Satan has flourished for ages untold. Then, again, it is simply absurd to say that the opposi-

tion evoked by Missions is opposition to their queer and outlandish modes of operation, not to the spirit of the truths they proclaim. To the various modes of operation utilized by missionaries our countrymen are on the whole *not* opposed; but their hostility to the peculiar doctrines of Christianity, the Incarnation, the Atonement, Original Sin, Total Depravity, Eternal Punishment, Conversion, Regeneration, cannot be removed except by a miracle of grace. When an experienced missionary deliberately assures the world that its opposition to Christianity is opposition to the odd ways of its preachers, not to its essential doctrines, he shows that his views are colored by that supple, accommodating anthropology of the day which leads us to look upon the religions of the world, both true and false, as differing only in degree, not in kind, or to look upon the religion of Christ as better only in degree, not in kind, than the religions which it is intended to supplant. Max Mullerism, alas! is silently making havoc even into the retired circle of missionary life!

b. The preacher, in the second place, overlooked the independence of the Native Church in matters of doctrine and faith. He said:—"Missionaries have often tried to knock out of their converts the idea that Baptism has a saving efficacy, but failed!" No wonder they have! If they have been trying to knock out of the heads of their converts an idea which the Bible has put into them, their failure is neither to be wondered at nor deplored. Whatever some missionaries may say, the Word of God is on the side of those who maintain that Baptism properly received *has* a saving efficacy. Baptism is a holy ordinance of God, and as such can not be a useless thing, a mere sham, or a senseless mummary. If when properly availed of it has no saving efficacy, it is a farce which the sooner we dispense with the better. There is a sense in which the doctrine of Baptismal Regeneration is held by all sensible Christian men. Baptism properly administered and properly received has a saving efficacy, and improperly administered and improperly received has a damning efficacy. If this is denied, then Baptism becomes a contemptible mummary; and those reformers of the nineteenth century who represent it "as a few

drops of water poured on the cocoanut of a child " are infallibly right. The Native Church derives its Christianity, not from the missionaries, but from the Bible ; and no amount of reasoning can induce its members to look upon Baptism as a mere accident of religion.

c. The able preacher, in the third place, overlooked what may be called the attractive power of modern civilisation. He described the position of the Native Church as somewhat similar to that of a bridge with a few piers broken on one side and a few broken on the other, and therefore detached from both the banks which it is intended to unite. This is, all things considered, a pretty fair description of the attitude of the Native Church which has been, to some extent, detached from what may be called the national block, but which has not yet been thoroughly assimilated to that towards which it is progressing. Its detachment however is due, not to any erroneous policy pursued by the missionaries, but to the attractive power of the civilization represented by them and their countrymen in India ; and its distance from the block to which it is to be in time thoroughly assimilated is attributable partly to what may be called missionary obstructiveness. The missionaries, though guided by the loftiest motives and distinguished by the brightest virtues, have as a body failed to realize the magnificent proportions of the salutary revolution they have been commissioned to accomplish in the country ; the largeness and grandeur of the work before them of the spiritual and moral bearings of their labor of love they certainly form a correct and just estimate, but its material and social consequences they have as a body failed to appreciate. They have been trying to christianize the country as the Apostles tried to christianize the world, without giving due prominence to the eighteen centuries of material and social progress intimately and inseparably associated with it. In other words, they have been trying to separate Christianity from the fair forms of civilisation with which it is indissolubly linked, and to present it in all its first century nakedness to the natives of India, or rather to present it and at the same time withhold the civilisation associated with it. This

however is an impossibility ; and so the missionaries have really been, though much against their will, civilizing as well as christianizing. And hence one chip after another has been separated from the national block ; and as the assimilation of these chips to the block, by the attraction of which they have been detached, has been partially obstructed by that exclusive spirit, which is one of the foulest blots of modern civilization, the Native Church presents the spectacle of a bridge detached from the banks it is intended to unite. But its assimilation is only a question of time ; and when, in spite of all obstacles thrown in its way, it is realized, the magic block of civilisation, strengthened by the addition, will detach another and yet another chip ; and in this time-hallowed and only practicable way the country will be both christianized and civilized. Why the able preacher should represent the present position of the Native Church as very deplorable we fail to see. If missionaries clearly see that they are necessarily missionaries of civilization as well as missionaries of the Cross, the lugubrious strain, in which the attitude of the Native Church is spoken of, will give place to a spontaneous song of victory and triumph !

2. The attitude which the missionaries should assume towards the Good Templar movement was made the topic of an animated debate in one of the sessions of the Conference. As the object of this movement is to suppress drunkenness and oppose the drinking customs of society, the prevailing sentiment was one of sympathy and hearty good-will ; but a letter from the secretary to the Society read, together with the action taken or rather the attitude maintained by the presiding Bishop, made it manifest that it was the opinion of the American authorities that all connection with the Association such as might interfere with purely evangelistic work should be deprecated. One of the missionaries, a young man of superior education, vehemently opposed Good Templarism as likely to be construed into a reflection on the power of the Church to correct social abuses or abate social evils ; and another, while approving the movement in general censured what he called the tomfoolery connected with

it. The principal objectionable and obnoxious feature of the movement however was not indicated by any of the gentlemen who took a part in the discussion ; but before pointing out this feature we most distinctly avow our sympathy with and respect for the motives which have led many God-fearing and pious men to cast in their lot with Good Templars in the country. There is confessedly associated with it, as with the kindred association of the Free Masons, a deal of mummary and tomfoolery ; and this appears as a sort of pendant to certain devotional exercises. There is therefore a grotesque mixture of the grave and the light, the solemn and the ludicrous. There is playing at knighthood associated with solemn prayers to God offered in the name of the Lord Jesus Christ ; and this combination appears to us not merely unnatural, but positively objectionable. We believe that there is a time to laugh ; and if good people after a day's hard labor wish to spend an hour in imitating the bygone ceremonies of knighthood, we see no objection whatever to their doing so. But when they mix up this theatrical amusement with solemn devotional exercises, they do what we can not help condemning as inconsistent with our love to God and reverence for His holy ordinances. Imagine a man in the midst of a comical performance suddenly kneeling down to thank God for the part already acted, and supplicate blessings for that about to be commenced. It is not denied that the Templar movement does some good ; but all the good it does fails to justify the grotesque combination of solemnity and levity it presents. Nor should it be forgotten that all the good done by Good Templarism may be effected without the help of an apparatus the different parts of which are so unequally matched.

3. In the last place we come to the most important question debated in the Conference ; the attitude the missionaries should maintain towards work among nominal Christians, that is Europeans and Eurasians. We wish to present the arguments *pro* and *con* ventilated in the course of this important discussion, and then conclude with a few remarks of our own. A word of explanation, however, is necessary to make the bearings of the

controversy manifest ; and in offering this we beg once for all to state that whatever condemnatory remarks we may venture upon have reference solely and wholly to the policy which was the topic of debate, *not* to the men associated with it. The policy upon the whole is objectionable ; but the motives associated with, and the men by whom it was vigorously carried out, deserve nothing but unalloyed praise.

Some years ago the Rev. William Taylor concluded after cursorily reconnoitring the Mission field, or rather a small portion of it, that the Natives could not be christianized except through the medium of a general revival got up in the literally dead churches of the country. The Hindus, he thought, needed the argument of a Holy Church, more than anything else, to be convinced of the power of Christianity to save men from sin ; and to present this the most convincing of all arguments, it was necessary to work systematically and vigorously among nominal Christians. This idea, though by no means new, was presented in a novel and attractive form, and the brilliancy with which it was elucidated dazzled some ardent minds. The result was a rage for what is called English work, or work among Englishmen and East Indians. This work was disproportionately developed, and the work generally associated with Missions, work among Hindus and Mussulmans, was thrown into the shade. In several Mission "Stations," a variety of services, consisting of regular Sunday services, prayer and class meetings, Lodge-organizations, Teatotal demonstrations, and what not, were got up to influence the favored class ; and amid the din of these earnest and energetic efforts, the purely evangelistic work, work for the improvement of the Native Church and the christianization of the country, could not but be, to a considerable extent, neglected. A limited amount of English work is no where condemned and could form the topic of an animated discussion. What was debated, and warmly debated, was that now wellknown missionary policy, which places work among Europeans and East Indians in the foreground, and that for Natives, for whom solely Mission funds are set apart, in the back ground.

a. Some of the arguments brought forward in favor of this policy, cried up in some quarters but decried every where else, were irrelevant. For instance, it was said that the foreign missionary would lose ground if entirely cut off from English services, or services conducted in his mother tongue. In reply it is enough to say, that the opponents of the policy in question never dream of carrying their Mission work so far, their demand being that he should on no account so far entangle himself in these services as to be led to neglect the work for which ostensibly and really he came. The assertion moreover is groundless, and has a marked tinge of Methodism about it. If missionaries lose ground in spiritual matters when cut off from services conducted in their mother tongue, ninety-ninths of the missionaries of the world *are* losing ground. The very men, whose voluntary isolation from European society extorts the admiration of even the irreligious public, and whose praises consequently are sung in and out of the Church, are according to this hypothesis men of inferior piety, going backward, not forward, in the race that ends in everlasting life. The assertion has also a dash of Methodism about it, inasmuch as it confines spiritual refreshment to seasons of "spiritual dram-drinking," that is to seasons of extraordinary religious demonstrations. These seasons doubtless do some good, and a little mischief, but the soul is strengthened and refreshed more in the closet than in public devotional meetings ; more in the quietude of private prayer and calm contemplation, than amid the din and turmoil of revival meetings. This is a fact scarcely recognized among our Methodist brethren, and the loose way in which spiritual refreshment was talked of in the Conference, shows that it is sometimes ignored or overlooked by pious missionaries.

b. It was moreover affirmed that missionaries could not see their own countrymen in spiritual destitution without extending the right hand of help to them. But their generosity must always be limited by their means. They can not see European loafers or beggars without being inclined to help them ; but they must not snatch bread out of the mouths of their own hungry

children to feed these vagabonds and needy persons. And so, while they cannot but be inclined to help their countrymen in spiritual destitution, they have no right to deprive our countrymen of the benefits, secured to them by Christian philanthropy, in order to help those who are related to them by strong local ties. Besides, true Missionary spirit should lead them to look upon Indians, as much as upon Europeans, as their countrymen. If missionaries do not make India their adopted country, and Indians their kinsmen by ties stronger than those of country and blood, the sooner they leave the country the better. Barring this fact, it is somewhat amusing to hear Americans talk of Europeans and East Indians as their countrymen.

c. The English work, it was said, had grown upon the missionaries. It does not appear how. Are we to conclude that because missionaries under special circumstances have been compelled to do this species of work, they must do it under *all* circumstances; that because they have had to gather small congregations in places not provided for by the Government ecclesiastical department, they must gather large congregations in places inundated with Government Chaplains? But granting that the work has grown upon the missionaries, the question is, has not the time come for them to disentangle themselves from it? Is not the neglect to which native work is necessarily consigned reason enough for a timely retreat from a field, which the missionary can not occupy without endangering the interests of his own business.

d. The irregular lives of nominal Christians being the greatest obstacle in the way of Christian progress, a systematic attempt to rectify them, or make them subservient to the cause decidedly injured by them, could not, it was further affirmed, but form an important element of missionary duty. A drunken soldier in the Bazar was specifically pointed out as the greatest drawback to the missionary enterprize. The presiding Bishop laughed at this representation of the matter, and in his meek but emphatic way said "that a drunken soldier in the Bazar could not be a formidable argument against Christianity." We entirely agree

with Bishop Andrews, and maintain that our countrymen are shrewd enough to see the difference between mere profession and vital faith, and that it is merely an unworthy dodge to represent them as ignorant of so obvious a distinction. That which opposes Christian progress with the greatest momentum is, not the turpitude noticeable in the irregular lives of nominal Christians, but the inconsistency seen in the regular lives of real Christians. When those, who have evidently placed themselves under the moral training of Christianity, and are experimentalizing, so to speak, its regenerating and hallowing influences, make distinctions it has anathematized, or show a spirit incompatible with its pure and lofty teaching, their inconsistency goes much further than all the vice displayed in the lives of all the nominal Christians in the world put together, to damage its reputation and counteract its spread. The sottishness of a drunken soldier has no connection whatever with a religion he has never tried; but the strange inconsistencies into which pious men sometimes fall are universally looked upon as indubitable evidences of the failure of Christianity to raise even those, who have ostensibly and really placed themselves under its training, to the lofty standard of virtue universally recognized even among Hindus and Mussulmans. The moles in the eyes of those who are known as pious people do more to endanger the cause missionaries have at heart than the beams in the eyes of irreligious men. The example of a missionary exchanging the irksome and self-sacrificing toil associated with work among poor natives for the more congenial and at times more remunerative work of a Chaplain or a Pastor, brings Christianity into disrepute much more decidedly and thoroughly than the appearance in a formidable phalanx of all the drunken European soldiers of the world. The sooner this fact is recognized the better.

e. It was moreover affirmed that, as God had obviously given the country to Methodism, Methodist missionaries could not but take possession of it. This is, we believe, the characteristic idea of the grand movement associated with the name of the Rev. William Taylor of California; but it is evidently an in-

correct idea. The time will never come when Methodism will be the only type of Church government known and recognized in India; and to labor with a view to bring about this consummation is about as reasonable as to labor to realize a beautiful Utopia on the ruins of the existing empires of the world. Nor would the dead level of ecclesiastical belief, presupposed in the conquest contemplated, even if realized by a miracle we have no right to expect, be a blessing to the country. There is what has been called by an eloquent writer "a denominational zoology," and Methodism is suited to certain dispositions, and *not* suited to others. And as a monstrous uniformity of disposition or temperament will never be realized in India or any country under the sun, the complete prevalence of one denomination leading to an utter extinction of all others, can not reasonably be expected.

f. It was moreover affirmed that English services in particular localities were calculated to benefit the growing number of Native Christians whom English education had raised to a platform of thought and feeling higher than that occupied by their brethren in general. This certainly is a good reason for continuing them in these localities, but no reason for developing them to an extent calculated to injure direct evangelistic work. It must also be borne in mind that their indirect influence on the educated community outside the pale of the Church is not so great as to justify the outlay of missionary energy demanded. Meetings got up specially for educated natives are apparently better fitted to influence them than meetings got up for nominal Christians.

Now we come to the arguments against the policy in question brought forward in the course of the recent debate in the Conference. Before presenting them, however, we would express our decided conviction that the work associated with this policy is necessary, and ought to be prosecuted with vigor and enthusiasm. But an organization like that realized by Mr. Taylor is needed to undertake, and perform it with the undivided attention and systematized diligence, which alone can ensure success. Missionaries

properly so called, can not undertake it without neglecting their specific work.

a. It was said that missionary work, properly so called, could not but come to a stand-still if experienced missionaries were dropped from it, and deputed to take charge of English congregations. Young missionaries give their almost undivided time and attention to learning the vernaculars of the portions of the vineyard they occupy, and can not consequently do any direct evangelistic work, except a little of that carried on in Mission Schools; and if experienced missionaries are placed where they can not do much for the natives of the country, missionary work properly speaking ceases.

b. One experienced missionary, the Rev. Mr. Judd of Nynee Tal said, that he had practically found the policy in question calculated to unfit a man for missionary work, and therefore demoralising to a missionary. He distinctly affirmed that his affection and zeal for native work had gone down in proportion to the earnestness with which he had done this species of work. This is perhaps strong language; but we are decidedly of opinion that the two branches of the great work can not possibly be combined in one hand without, to some extent, neutralising each other. A gentleman, who devotes a large portion of his time to native work, and only holds a week day service for Europeans, admits that he has no time to visit them, and that consequently this portion of his duty is more or less neglected. And a missionary, who does so much for an English congregation as Dr. Thoburn for instance does for his, can not but neglect work specially for natives. The two ends do not, can not possibly meet; either the English congregation is neglected, or native work is neglected, or, as it often happens, both suffer.

c. The Bishop said that the result was in many places not proportioned to the outlay of missionary resources. We go a step further and assert that, in *no* place the result in a missionary point of view is proportioned to the outlay. We do not deny that this work has to some extent furthered the interests of the missionary enterprize, that, it has augmented local funds in

connection with some Missions, and communicated an impetus to the Sabbath School movement. But the money and labor it has consumed are decidedly out of proportion to the money and labor it has contributed. The field however may increase as the work proceeds, and the disparity may disappear altogether ; but calculations made at present are scarcely in consonance with the sanguine hopes with which the new policy was inaugurated five or six years ago.

d. The work moreover detaches the Native Church from the fostering care of the missionary, and consequently counteracts its efficiency. Never was a mistake more serious than that into which the *Lucknow Witness* fell when he affirmed, that the time had come when the Native Church should be left to manage its own affairs. The Native Church in general is still in its pupillage, and would assuredly perish if it were separated from the wise supervision and tender nursing care of its missionary fathers. Nay, the encouragement given to its services by the presence of missionaries and their ladies, or by what may be called their active moral support, is essential to its growth and prosperity. But this moral support is withdrawn when English services are put in competition with those conducted in a native dialect. European missionaries and their ladies are tempted to side, so to speak, with the English services, and make the bell which calls poor Native Christians to public worship their dinner bell ; and this circumstance in the present feeble condition of the Native Church, in less favored regions than Calcutta and other metropolitan cities, tends to weaken its attendance and cripple its efficiency.

e. Add to this the fact that the race distinctions which the missionaries are compelled to make, most reluctantly we have no doubt, to render their work for Europeans and Eurasians successful, are calculated to alienate the affections of the Native Church from its teachers and fathers. A few of these distinctions we must enumerate to make the point clear. In one place, a kind-hearted missionary was obliged to discourage two native Christian boys who appeared to him desirous to be admitted into his Sabbath School for European children, because he feared that his scheme

would result in a total failure if the obnoxious element was introduced. In another, a missionary declined to receive in to his school for European children a native Christian lad of respectable parentage from similar apprehensions. And in a third place, the wife of a native minister was directed not to sit in one of the higher forms reserved for European ladies and gentlemen on the plea that her presence might not be agreeable to their feelings. Such distinctions, reluctantly made by the missionaries to conciliate English congregations, can not but embitter native feeling, and widen the existing breach between the races which ought to be united by Christian principle. We have heard missionaries indignantly represent whatever indications of bitter feeling the Native Church has given under the circumstances as proofs of its low piety and weak common sense. But these gentlemen forget that they are in the world, not in Utopia, and that Native Christians are men, not angels.

The gentleman who preached the Missionary Sermon regretted that the European missionary had failed to impress his individuality upon the Native Church, had failed to reproduce himself in his convert. This is to a large extent true, and we need not go far in quest of the proper reason. The missionary has failed to develop his own type of unity and cast of character in his convert because he has not made him the special object of his attention, his prayers and his labors. He bestows upon him a portion, often a modicum of his earnest labor; and because he passes from one sphere of labor to another with the versatility of a maid-of-all-work; his individuality makes but a slight impression on all around him. Some missionaries have lived for their converts, and have had the satisfaction of seeing the traits of character they admire developed in the parties whom they have, in a sense scarcely understood among persons who divide their time between English and native work, made their own. The late Mr. Anderson of the Free Church Mission at Madras was one of this noble band. He lived for his converts, ate with them, slept with them, and made them in short his own children; and he had the satisfaction to see developed and matured in them the

pure type of Scotch Presbyterian piety of which he was an admirer as well as an exemplar. The converts he brought up became "black Scotchmen," with religious aspirations similar to those which resisted the tyranny of the Stuarts and led to the noble movement which recently gave birth to the Free Church. The good man, who reared converts as few missionaries have done, is now in heaven; but being dead he speaketh through a noble company of converts. Among the many things which stand in the way of missionaries stamping their individuality on their converts, the most prominent is the rage for English work, which has manifested itself in some portions of the Mission field in this country. We have no hesitation in concluding that the success of the missionary enterprise depends on the missionary, both foreign and native, making direct evangelistic work his specialty.

A LECTURE.

The book of psalms has been the close companion of the people of God in all ages of the Church. All the feelings of the believer, from the depths of conscious guilt to the heights of rapturous communion with the Father of spirits, find appropriate expression in one or other of the psalms. The Psalter is a summary of the entire Bible extending from the creation of the world to the issues of final judgment: it abounds with praises of Jehovah, acknowledgments of mercies, exhortations to purity of heart, and the breathings of ardent devotion. To this manual of devotion the psalm placed in the beginning has been justly regarded as a suitable introduction. The great truth illustrated in it, the permanent happiness of the righteous and the eternal misery of the wicked, which forms the main subject of all the psalms, the want of a superscription, and its peculiar fitness, serve to establish the prefatory character of this opening psalm.

The authorship of this introductory preface to the Psalter has been ascribed by some to David, and by others to Ezra at the completion of the Old Testament canon. That David was more

probably the author of this beautiful psalm appears from the similarity and apparent identity of its ideas and phraseology with those of other psalms which bear his name, from its archaic simplicity, and from that peculiar tone which characterizes the sweet singer of Israel. Its argument is two-fold, the blessedness of the righteous, and the misery of the wicked. Of the character of the righteous it affords both a negative and positive illustration; the negative in the righteous man's avoiding all intercourse with the ungodly, and the positive in his delighted and daily meditation on the law of God. It proceeds next to illustrate, by a beautiful figure, the prosperity which invariably attends his paths, and contrasts it with the frustration of the plans of the wicked. On these immutable principles which guide the divine administration of the universe, it bases the assurance that there shall be a purgation of the congregation of the righteous from the leaven of the ungodly, and that these latter shall be visited with signal destruction.

From this sketch of the topics of the psalm we pass on to treat them in detail.

The opening verse of the psalm gives a negative description of the righteous. *He walks not in the counsel of the ungodly.* The purposes, aims and views of a man whose sins are forgiven and whose heart is purified by the Spirit of God, must be essentially different from those of a man under the guilt and power of sin. The gratification of the carnal appetites and desires of the unrenewed nature, the indulgence of the flesh with all its lusts, and the acquisition of worldly pomp, fame and riches, engross the thoughts of the ungodly. With these views and principles the righteous man of the Psalmist does not show the remotest sympathy. There is no accordance of his counsels and schemes with those of the wicked; hence the righteous is said not to walk in the counsels of the ungodly.

As the views and counsels of a righteous man are different from those of the ungodly, his outward conduct cannot but be different. External actions take their colour and complexion from internal dispositions; when the dispositions are unholy,

their resulting deeds are also unholy, when the inward sentiments are pure, the actions flowing from them are also pure. The course of those into whose thoughts and schemes the glory of God, the welfare of man, and the interests of futurity do not enter, must of necessity be sinful. The righteous man who is animated by faith and led on by holy motives pursues a way of life totally dissimilar and opposite to that of the wicked. Hence the righteous is said *not to stand in the way of sinners*. In all ages there have been bold contemners of the name, law and ordinances of God. Sitting together in dark conclave they hatch impious sentiments, propagate irreligious tenets, blaspheme the name of God, condemn his holy laws, and scoff at his worshippers. The scoffers in the time of Jeremiah said "Behold, where is the word of the Lord, let it come now." They have existed from the entrance of sin into the world, and will exist, as the Apostle Peter says, till the end of time. The righteous man of the Psalmist is represented as having no intercourse with the scornful. Impressed with the sacredness of religion, of the law and ordinances of God, it is impossible for him to condemn them. Jeremiah when he pleads his innocency says, "I sat not in the assembly of mockers, nor rejoiced."

The amount of the first verse is, that that man alone is truly happy who abstains from sin in all its phases.

But abstinence from sin in all its forms is not the only characteristic of the righteous. *His delight is in the law of the Lord and in his law doth he meditate day and night.*

While the thoughts and affections of the natural man are engrossed with the cares and pleasures of life, the believer is occupied with devout meditations on the excellency of God's holy law. The turbid streams of this world do not satisfy him, its unsubstantial joys have not attractions for him; he delights not in carnal enjoyments. His delights are with the eternal through those lively oracles which He has in mercy granted for the direction of the faithful and the consolation of the righteous. The divine law revealed to Moses on the top of Sinai—the moral law on which are impressed the characters of spirituality, purity, permanence

and perfection, is the object that draws the best and liveliest affections of his soul. To him the law of the Lord is more precious than "fine gold", and sweeter than "honey and the honey-comb." He delights to observe its statutes which are "right, rejoicing the heart;" to regard its judgments which are "true and righteous altogether;" to obey its commands which are pure, enlightening the eyes;" and to remember its testimonies which are "sure, making wise the simple." Unlike the natural man who dreads the law as the expositor of his sins, the sanctified believer views its untold excellencies with complacency, and regards it as the directory of his life.

Whatever engages the affections occupies the thoughts. The law of God—the chief delight of the righteous man, is the central object of his contemplations: *in his law doth he meditate day and night.* The deep spirituality of the law, its vast comprehension, its purity, its simplicity, its perfection—these occupy the mind of the righteous. The eye of his mind is ever turned to this glorious mirror which reflects the perfections of God. He does indeed engage in the necessary business of life, but so intense is his meditation of the law that there is at no time any abatement of that holy affection which it kindles.

This is the character of the righteous man whom the Psalmist pronounces to be blessed: it consists in the renunciation of all fellowship with ungodliness, delight in the law of the Lord, and constant meditation on it.

But how difficult is the attainment of this character! What man is there on the wide surface of the earth to whom the words of the text can be applied in all their literality? With the exception of Him who was "holy, harmless, undefiled, and separate from sinners," which one of the children of men has maintained entire abstinence from sin in all its phases, taken delight in the Law of the Lord so as at all times to observe its requirements, and made it the object of incessant meditation? The Apostle Paul, who of all men perhaps approached nearest his sinless Master, uses the following language as the result of his bitter experience; "I delight in the law of God after the inward man; but I see

another law warring against the law of my mind.—O wretched man that I am who shall deliver me from the body of this death.” Nevertheless the righteous man of the Psalmist is a model which every believer ought to strive to imitate.

In the third verse the Psalmist pursues the description of the righteous man under a most beautiful image. In eastern countries where the heat of a tropical sun vaporizes the moisture of the ground, irrigation is had recourse to for imparting life and freshness to trees. Hence a tree planted by the margin of a brook, which feeds it with its refreshing waters, is regarded as placed in a particularly favourable position ; and hence such a tree is made an emblem of a righteous and prosperous man. The beautiful passage in Jeremiah (Chapter XVII. 8) is evidently an imitation and amplification of the fine image presented in the text. While in the season of drought the tree of the arid waste without the vivifying influences of genial moisture betrays the symptoms of decay, its roots dying and its leaves fading ; the tree planted on the river’s brink displays as ever its green foliage, and bears the blushing honours of the season thick upon it. So is it with the ungodly and the righteous man. The former, destitute of spiritual vitality, is lifeless ; while the latter, nourished by the Fount of the Spirit, flourishes and brings forth the fruit of good works.

While prosperity invariably attends the path of the righteous, the way of the wicked is beset with thorns. At war with the Author of their being, regardless of the dictates of righteousness, and infested with boiling passions, the ungodly have no peace, no satisfaction, no real prosperity. Their unholy projects cannot result in blessedness ; their schemes are dissipated ; they are taken in their own snares ; they fall into the pit which they dig for others ; their life is one continued scene of tumult, uncertainty and vanity. Hence the Psalmist, borrowing the language of the eastern threshing-floor, says, “ *The ungodly are not so : but are like the chaff which the wind driveth away.*”

Although in this world of mixed good and evil the ungodly are not uniformly visited with calamities, yet there is a time coming when they shall be forever separated from the congrega-

tion of the righteous. The holy and inspired Psalmist, looking into the vista of coming eternity through the telescope of unclouded faith, exclaims, *therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.* The assurance of the Psalmist of the eternal separation of the ungodly from the righteous, and the future rectification of all things, is grounded on the immutable principle that holiness is ever followed by happiness, and sin by misery. *For the Lord knows the righteous.* The knowledge spoken of here is the knowledge of approbation: so thoroughly persuaded was the writer of the psalm of the immutable righteousness of God, that in his opinion for God to know the godly is to approve of them.

The great central truth contained in this instructive psalm is that, holiness issues in genuine and lasting felicity and unrighteousness in permanent misery. On this glorious and comfortable truth is based the administration of the universe. But it may be said that we do not see the realization of this truth in the present affairs of the world. For do we not see men of the worst principles and practices going on in a full tide of earthly felicity; enjoying the good things of this life—its wealth, its honours, its rank, flourishing as green bay trees and rioting in guilty pleasures? And do we not see, on the other hand, the most virtuous, the worthiest and most pious of men destined from their youth to struggle with the sharpest calamities, with poverty, pain, and disappointment. Do we not see their opinions misrepresented, their names vilified, and their persons sometimes subjected to the flames of persecution? The contemplation of these apparent irregularities made a saint of old almost shipwreck his faith, and the ancient heathens broach the dogma that the Ruler of the universe is utterly unconcerned in the affairs of men. Various probable reasons might if necessary be urged in vindication of this apparently anomalous state of things.

Suffice it to say here that this life is a state of trial and probation; that it is a state of moral discipline where the just are purged from their dross and attain to progressive purity; and that the present economy of things is a part and but a part of one com-

prehensive and universal system. Were it possible for a man in the present state of things to be completely emancipated from sin in all its forms, to avoid in every possible way all fellowship with ungodliness, to take perfect and unmixed delight in the law of God and to make it the only object of his devout meditations; such a man would, no doubt, be perfectly happy even in this world, and of such a man it could be truly said that "*whatsoever he doeth shall prosper.*"

We might suppose that for the protection and perfect happiness of such a man the omnipotent arm of the Almighty would interpose itself. But as such a state of internal purity is clearly unattainable in this life, we need not wonder that perfect external prosperity is not enjoyed. Unmixed purity is the condition and ground of unmixed prosperity; the condition failing, the promise can not be made good. It would be well for those who impugn the righteous character of the Divine Government to look into themselves, and compare the actual state of their heart with the sketch of the righteous man in the text drawn by the pencil of inspiration. Ere they tax the Almighty with unrighteousness, it behoves them to prove their complete emancipation from sin. It is not to be supposed, however, that even in this checkered scene, this isthmus of middle state, prosperity does not oftener attend the paths of the righteous than of the ungodly. Even in this life approximations of various degrees may be made to perfect purity; and to this approximation do we sometimes see attached a proportionable degree of prosperity. In the life of the amiable and upright Joseph we see indeed the shades of adversity, but nevertheless we perceive oftener and in bolder relief the colours of joyous prosperity. We are not sure but the Psalmist may have made a tacit allusion to his case, for of him it is recorded by the pen of inspiration "that the Lord made all that he did to prosper in his hand." The humblest believer also has much cause for rejoicing when he remembers the gracious declaration, "that all things work together for good to them that love God, to them who are the called according to His purpose." But however this may be here below, in the coming eternity there

will take place a complete rectification of the apparent anomalies of Providence. In the day of judgment, and through the endless cycles of eternity, there will be afforded to the denizens of the universe a complete justification of the ways of God. On that awful day, eternal separation will take place between the congregation of the righteous and the congregation of the ungodly. Then shall the mighty ones of the earth, who swam on the full tide of earthly prosperity, invoke the very mountains and hills for protection and shelter. Then also shall the persecuted and vilified people of God sing aloud for joy. To the righteous, (made righteous in the blood of the crucified Redeemer,) who abstained from sin and delighted in the law of the Lord, and who by patient continuance in well-doing sought for glory, honour and immortality, would be given eternal life; while to the ungodly, who rioted in sin and disobeying the law of God regarded iniquity in their hearts, would be rendered tribulation and wrath and anguish. "These shall go away into everlasting punishment, but the righteous into life eternal." The issues of the final judgment will be a glorious vindication of Providence.

The unfailing certainty of this coming retribution, and of the necessary sequence of holiness and happiness on the one hand and of sin and misery on the other, should serve as an admonition to the impenitent and a consolation to the believer. It should lead the ungodly to stop in their guilty career, to forsake their sins, to turn to Him who alone can save, and to close with the overtures of offered mercy. It should incite the righteous (reckoned righteous for the Redeemer's sake) to grateful recognition of God's glorious grace, to patient submission to the ills of life and the scoffs of the ungodly, and to unwearied well-doing in the Lord.

SONNET.—HOPE.

Le Comte F. De Gramont.

Too well I know thee ; thou art very fair,
Thine eyes are blue and bright, and in their hour
Armed also with a certain magic power,
Red are thy lips and smiles are always there ;
Thou beckonest me thy forest-home to share,
And in the green pool from this leafy bower
I see thy face reflected, while the flower
Lets fall its dewdrops on that mirror bare.
Without arising, or e'en turning round,
I see thee thus, and hear thine accents sound
With gracious earnestness. Ah me ! What pain,
What suffering it has cost my heart to learn,
That thou O lovely Hope art false and vain,
And so rest here, and from thy witchery turn.

THE CHIMNEY CORNER.

Thèophile Gautier.

Let the rain on the roofs all its wild deluge pour,
Let the elm by the road feel a shock to the core,
Lean forward, and totter at the will of the storm !
Let the heights of the rock roll the avalanche down,
Let the torrents rave hoarse, and in night's murky frown
Let old Chaos appear in its primitive form !

Let it freeze ! And with noise, unremitting the hail
On the closed casement strike, and the wind weirdly wail
Round and round the old farm like a spirit unblest !
What matters ! What matters ! Here's my hearth corner gay,
On my knees a sleek kitten that purrs in its play,
A book to amuse me, and my sofa to rest !

UNDER A STATUE OF LOVE IN THE
CHÂTEAU DE CIREY.

Voltaire.

Whoe'er thou art, thy master see !
He is, or was, or will so be.

SONNET.

Le Comte F. De Gramont.

When the white victim from his meadows brought
Unto the altar through the court is led,
Never in pride is lifted up his head
Though garlands wreath his horns with gold inwrought ;
Incense and songs are vain ;—he heeds them not ;
Nor the rich linen on his flanks outspread ;
The sharpening axe he sees,—a phantom dread
Somewhere afar, and shudders at his lot.
Sullen, with eye oblique, against his chain
He strives ; the pomp around seems worse than vain ;
Some instinct makes him in advance to feel
The Aruspices' fingers on his heart :
Death's hideous face no splendours can conceal
Nor gold, nor flowers ; we see the shade and start.

L'ENFANT MOURANT.

X. Marmier.

I am tired, my mother, and the day is ending,
Let me lie softly on thy dear, dear breast,
But hide thy tears while thus above me bending,
Sad are thy sighs, they do not let me rest.

'Tis cold. And round us all the objects darken ;
 But while I sleep an angel form I see,
 With brow resplendent shedding rays,—and hearken !
 Is that not music ? And it comes for me.

What songs ! What songs ! Dost thou not hear them ringing !
 Such songs in heaven we all must hear one day !
 Nor see the angel, garlands for us bringing ?
 He beckons me. Oh, what has he to say ?
 He smiles, he speaks to me, and to none other ;
 What glorious hues ! These are the flowers he throws ;
 Look at his wings. Shall I have wings, my mother,
 And here on earth, as beautiful as those ?

Why dost thou press me in thine arms so tightly ?
 Wherefore these sighs ? I understand them not.
 And whence these scalding tears that channel brightly
 Thy cheek once pallid, now inflamed and hot ?
 My own dear mother thou shalt be for ever,
 But weep not thus, for when I see thee weep
 I suffer too. Adieu ! Oh mourn me never ;
 The angel clasps me. I but fall asleep.

T. D.

JAMBU DWIPA.

Of the seven continents which comprize the mundane system of the Hindus, that with which we are most concerned is Jambu Dwipa, so called from the Jambu or black-berry tree which grows on the top of one of its mountains. Its diameter is 800,000 miles. It is surrounded by the salt-water ocean of the same dimensions. It is divided into nine varshas or provinces. The central varsha is called Ilavrita. To the east of Ilavrita is the province of Bhadraswa, and to the west Ketumala. To the south of Ilavrita are three varshas successively, Harivarsha, Kimpurusha and Bharata ; and to the north are three varshas, Ramayana, Hiranmaya, and Uttara Kuru.

1. Its mountains. (1) In the centre of Jambu-Dwipa and consequently in the centre of the varsha of Ilavrita is the most wonderful mountain in the universe—the far-famed Meru. As the Hindu poets have exhausted the vocabulary of eulogy in its praise, have invested it with the liveliest colours of the most gorgeous fancy, and adorned it with the embellishments and decorations of the most voluptuous imagination, we beg to be pardoned if our descriptions of Meru be somewhat disproportionately large compared with the whole of this geographical outline. The Mahabharata thus describes it generally—"There is a fair and stately mountain, and its name is Meru, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of Devas and Gandharbas. It is inconceivable, and not to be encompassed by sinful man; and it is guarded by dreadful serpents. Many celestial medicinal plants adorn its sides, and it stands, piercing the heaven with its aspiring summit, a mighty hill inaccessible even by the human mind. It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds." Its *shape*. The Purans are divided in their opinions as to the shape of this monarch of mountains. According to the Vishnu Purana it is an inverted cone. The Padma Purana resembles it to the bell-shaped Dhatura. The Vayu and the Brahmanda Puranas represent it as having four sides of different colours:—"toward the east," say they, "it is white, yellow toward the south; westward it is black; and to the north red like the dawning morn." Considering the world a mighty lotus, Meru is its germ, its pericarp. Its stamina are 100,000 in number, and its four petals are 80,000 long. The Brahmanda contains a pretty large catalogue of the different opinions of its shape, and the cause of this. "It consists of 100,000 angles. Bhrigu says 3000, Saverui 8000, Varshapani 1000; Bhaguri says, it is square; Galava that it is hollow; Gramya that (it) is like an egg, with the broad below; Urdhanim, like three twisted locks of hair, whilst others will have it spherical. *Every Rishi represents this Lord of mountains, as it*

appeared to him from his station. Brahma, Indra, and all the gods declare, that this largest of all mountains, is a form, consisting of jewels of numberless colours; the abode of various tribes; like gold, like the dawning morn, resplendent with a 1000 petals, like 1000 water pots with 1000 leaves." Thus do the inspired penmen and the blessed gods themselves make contradictory statements concerning the shape of this Coryphæus of the mountainous race. Its *dimensions*. Its height is 672,000 miles, and its depth below the surface of the earth is 128,000. The diameter of its summit is 256,000, and that of its base 128,000. "The circumference of the germ," says the Brahmanda, "is 90,000 yojanas; the internal circumference is 84,000; the filaments extend lengthwise to the number of 100,000; and their circumference is 300,000. The four petals are 80,000 long, and as many broad." Behold then Meru—the "four-coloured, golden, four-cornered, lofty" Meru—the monarch of the mountains, raise its grand head above the surrounding scenery. Highly exalted art thou, O Meru, golden, resplendent, rosy-fingered morn-like Meru; thy glorious head shooting far into the heavens, almost three times the distance of the moon from us. Resplendent with the lightsome emanations of the fiery god of day, thy head exhibits the wondrous and the thrice-beautiful spectacle of an ocean of melted glory. O the grandeur of that bright, eternal-city of Brahma, extending fourteen thousand leagues, that serves as a glorious crest to thy proud head! O the delights, the pleasures, the felicities of those gods and goddesses to whom thou dost afford habitation! But woe is me I cannot see thee. O the heart-shaking, soul-captivating, sense-binding, concerts of ethereal music that thrills those courts! The sacred Mahabharat explains the cause of my inability to see thee. "It is inconceivable and not to be encompassed by sinful men." Unable to see thee I take up the account of thy pleasures as described by those highly privileged saints who were favoured with a momentary glance of thee in their night-visions and their day-dreams. "Within it is adorned," saith the Brahmanda Purana, "with the self-moving cars of the gods, all beautiful: in its petals are the abodes of the

gods, like heaven ; in its thousand petals they dwell with their consorts. There resides above Brahma, god of gods, with four faces, the greatest of those who know the Vedas, the greatest of the great gods, also of the inferior ones. There is the court of Brahma consisting of the whole earth, of all those who grant the object of our wishes : thousands of great gods are in this beautiful court ; there the Brahmarshis dwell : it is called by all the world Manavati. There in the east is Indra for ever to be praised ; the god sitting upon a bimana, resplendent like a thousand suns. There the gods and tribes of Rishis are always sitting in the presence of the four-faced god : there the god makes happy with his resplendence : there the gods are singing praises to him. There is the Lord of wealth, beautiful with thousand eyes, the destroyer of towns : the Indralokas enjoy all the wealth of the three worlds. In the second interval between the east and the south, is the great vimana of Agni or fire with a great resplendence, variegated with a hundred sorts of metals resplendent ; and from whom sprang the Vedas, there is his court : he does good to all, and his name is Jivani, in the mouth of whom the sacred elements of the hair are put. There fire Anala, the greatest of gods, is seen in his proper form ; he who gives delight to all the gods. * * *

* * * * * There the Rishis, the Gods, and Gandharvas, the Apsaras, the great snakes, are the attendants, most fortunate, and constantly lifting up their hands."

In the varsha of Ilavrita and immediately surrounding the golden Meru are four ranges of mountains which serve as supports, buttresses, or the feet of that mountain. The range to the east is called Mandara ; that to the south is called Gandhamadana ; and those to the west and north are called respectively Vipula and Suparsma. Each of these ranges is equally high and equally extensive ; and their extent and elevation are equal to one another, viz. 80,000 miles. There is one feature common to all of them. Each of these ranges has a thousand peaks, and every peak is a magnificent seat decorated with red and black coral. But by far the most interesting peculiarity connected with these mountains is the fact of each of them hav-

ing a gigantic tree on its top. World-wide as have been the researches of the European Botanists, they have not been so fortunate as to meet with such magnificent trees that wave their long branches on the tops of the Mandara, Gandhamadana &c.

On the top of Mandara is a splendid Kadamba tree. It extends over a space of 8800 miles. The flowers of this tree are as large and roundish as a big water-pot. And such is the diffusing nature of its sweet fragrance that it is felt at the distance of 8000 miles, and the whole region round about is redolent with its delicious odours. To the south of Meru on the top of the Gandhamadana is the most beautiful tree Jambu (blackberry) whence the whole continent has derived its name. The fruit of this tree is as big as an elephant. The tree expands over a space of 8,800 miles. On the tops of Vipula and Suparsma respectively are a Pipal and a Bela, equally extensive with those mentioned above. These trees on four sides of Meru present an imposing appearance. Just as a pendant perched on a high tower or castle wantons in the breeze, and presents a beauteous spectacle to all spectators, so these gigantic and beautiful trees at an elevation of 8,800 miles above the level of the sea, move their branches and seem to bow in obeisance to the golden top of Meru that shoots immensely over them. Besides these buttress-mountains there are others which have been called filament mountains, for they "project from the base of Meru, like filaments from the root of the lotus." The filament mountains on the north are Sankhakata, Rishaba, Naga, Hansa, and Kalanjara; those on the south Trikuta, Sisira, Patanga, Rachaka, and Nishadha; those on the east Silarta, Mukkunda, Kurari, Malyavana, and Vaikunta; and those on the west, Sikhivashas, Vaiaveya, Kapila, Gandhamadana, and Jarudhi. Besides these mountains lying round about Meru, the "pericarp of the Lotus" of the world, there are the great boundary mountains. Himavan, Kamaenta, and Nishadha, lie on the south; and Nila, Sweta and Sringi on the north. Nishadha and Nila extend over a space of 800,000 miles. "Each of the others," says the Vishnu Purana, "diminishes 10,000 yojanas,

as it lies more remote from the centre. They are 2,000 yojanas in height, and as many in breadth." Kailasa extends from east to west from sea to sea about 640 miles. It would be endless to describe all the mountains on this continent; nor is it necessary. By far the most principal of them in the province of Ilavrita, that is round about Meru, have been, however briefly described. One word as to the delights connected with them. "All of them are exceedingly delightful," says the Vishnu Purana, "the vallies embosomed amongst them are the favorite resorts of the Siddhas and Charanas: and there are situated upon them agreeable forests and pleasant cities, embellished with the palaces of Vishnu, Lakshmi, Agni, Surja, and other deities, and peopled by celestial beings; whilst the Yakshas, Rakshasas, Daityas, and Danavas pursue their pastimes in the vales. There in short are the regions of Paradise, or Swarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births." So enjoy your pastimes, O Yakshas, Rakshasas, Danavas &c., being invisible to us sinful men. The following extracts from the Brahinanda are notices of single mountains. "On Vaikuntha resides the offspring of Garuda the destroyer of serpents: it abounds with metals and precious stones. A strong and turbulent mind passes over this mountain in a human form, called Sugriva. Su-Megha is full of metals, a King of mountain, it is like the clouds, with many caves in its bosom, and harbours in its skirts. It is the place of abode of the twelve suns and the eight forms of Rudra. In its bosom are famous, large, and resplendent cities, with large forts well embattled. On the mountain with a thousand peaks, reside the Daityas and Danavas in a thousand towers. They all are shining with gold, and their voice is most melodious. In Maha-nila, are fifteen towns belonging to the horse-faced tribe. There in towns underground live people like snakes; no man can look them in the face, and meet their eyes. Their looks are like fire, like the poison of serpents. They live upon the golden stamina of certain flowers." Delicious and satisfying the food and happy the people!

2. Rivers. There are four principal rivers on this continent,

the names of which are the Sita, the Alakananda, the Chakshu, and the Bhadra. We have gathered together the following account of their rise, progress, and fall. The Puranas by no means give the same account of these rivers, but instead of following any of them through, we have ventured to form an account containing all the peculiarities mentioned in the Bhagavat, Vayu, Brahmanda, and Vishnu Puranas.

A stream of water issues from the big toe of Vishnu. In its passage to the world it washes the lunar orb. After performing this lunar ablution it becomes ready to be poured on the summit of Meru. When it is poured there it becomes living water—the water of immortality. This stream of immortality or Amrita encompasses the bright city of Brahma in seven streams, and spreads itself over an enclosed space of 84 yojanas. It then divides itself into four branches, taking their course over the four ridges that serve as buttresses to the gold-topped Meru, *viz.* Mandara, Gandhamadana, Vipula, and Suparsma. The branch that goes over Gandhamadana on the south is called the Alakananda. It dances from mountain to mountain, hill to hill, and stone to stone. It encircles the huge forest of Gandhamadana, joins the Mansa lake, and passing over many a mountain celebrated as the residence of Yakshas, Rakshasas, and Danavas, as Kalinga, Ruchaka, Nishadha, Hemacuta, Hemsringa, pours its wasteless weight of waters on the Himalaya. But before it could come over the Himalaya, it was detained in the tresses of the shaggy Mahadeva, partly to chastise her arrogance and partly to avoid the catastrophe which a too sudden and violent effusion of the irresistible Alakananda might have produced on the cloud-capped tops of the Himavan. From this place the river changes its name and assumes that of Ganga. It then after flowing through the varsha of Bharat falls into the sea. The Sita going over the Mandara to the east of Meru, cuts its way through many a range of mountains and inferior hills, flows through the vast and extensive varsha of Bhadrasura and falls into the sea. The Chakshu flows into the sea after going over the Vipula, passing through many a hill and defile, and traversing the

beautiful and champagne country of Ketumala. The Bhadra passing over the tops of the Suparsma, washes the varsha of the Uttarakuru, and empties itself into the northern ocean. There is a most extraordinary and romantic river that has channelled a pathway of its own in the defiles of the Gandhamadana, which merits a moment's consideration both on account of its wonderful nature and the fact that we mortals shall, we are afraid, never have the good luck of seeing it. The stream alluded to is called the Jambu-river. Its origin is as follows as given in the Vishnu Purana. We have already said that on the top of the Gandhamadana is a flag-tree named Jambu (blackberry), and that its fruit is as large as an elephant. Now, these Brobdignagian black-berries when fully ripe fall upon the west of the mountain. Lying there for some time they rot, and from the juice that is expressed from the berries lying in this putrified state is formed a most delightful and fragrant river called the Jambu-river, or in plain English the black-berry-juice river. But this is only the beginning of wonders. The inhabitants or mountaineers, consisting of the various tribes of the Yakshas, and Danavas &c., that dwell along the shores of this romantic rivulet, drink of its salubrious waters and are greatly blessed. We are assured on the unexceptionable authority of the Vishnu Purana itself that, "in consequence of drinking of that stream, they pass their days in content and health, being subject neither to respiration, to foul odours, to decrepitude nor organic decay." Incident as we are to these ills that infest human life, O for a draught of the black-berry-juice river! But the crowning wonder is still forth-coming. The soil on both sides of the river is pure gold and that of the most precious sort, termed Jambu Nada or black-berry gold, which goes to serve as cosmetics to the Siddhas—a holy race. The process how the soil is turned into gold is given. It absorbs the waters of the river. This clay becomes indurated by gentle breezes and is turned into gold. Would that the alchemists of the middle ages had in their flight of soaring fancy stumbled on the shores of the black-berry juice-river!

3. Lakes. In the central province of Ilavrita, on the mountain of Meru, there are four great lakes, the waters of which are drunk by the gods. The names of these are Arunoda, Mahabhadra, Sitada, and Manasa. The first, according to the Sri Bhagvata is composed of milk, the second of honey, the third of treacle, and the fourth of sweet water. The last mentioned lake, Manasa, or sweet-water lake, proceeds from the heart of Brahma. Besides this Manasa or Manasaravara, the Puranas make mention of another lake called the Bindu Saravara, a name which from its etymology indicates its origin, Bindu Saravara literally signifying a "*pool of drops*." When Mahadeva on his huge head brought the intolerable weight of the Ganga, a few drops came trickling down his locks. The accumulation of these droppings formed the lake called Bindu Saravara. Arunoda is so called because it is to the east of Meru, it signifying—the lake of the Dawn or morning.

4. It is desirable to make some remarks on the character and peculiarities of each of the nine divisions of Jambu-Dwipa. Ketumala. Speaking of the country to the west of Meru, the Váyu Purana says, "Sidhimala is a level country about a hundred miles in extent and there the ground emits flames. It is a most dismal place, horrid to the sight, inaccessible to mortals; the sight of it makes the very hair stand. It is the abode of the superior deities. There is Vibhabashu or Vasu simply, who presides over the fire burning without fuel, he who is the great deity, and their fire seems to have life." Further on there is a passage concerning which Mr. Wilford justly remarks, "It is truly surprising to find so plain, and sensible a description of a country in the Puranas." It "is two hundred yojanas in length, and one hundred broad, truly delightful, and adorned with many groves. It abounds with fruits and flowers of various sorts. The Kinnaras and the Urugas, with tribes of pious and good men, live there. There are beautiful groves of Draksha, or vine-trees, Vaga tree, Vagaraga, the orange tree, and plum, or rather stone fruit-trees. It abounds with lakes and pools filled to the brim, with sweet and refreshing

water. What part of it lies between the Pushpaka and the Mahamegha mountains, about one hundred yojanas long and sixty broad, is as flat as the palm of the hand, as known to every body, with very good water, which is whitish. The soil is hard, and tenacious, without trees and even "without grass. There are few living creatures, and the few inhabitants are without fixed habitations; this desert is so dreary as to make the traveller's hair stand up. There are several large lakes, likewise great trees and large groves, called Kánta. The smaller lakes, pools, groves, orchards, producing delightful fruits, are numberless. The vallies, depths, and groves, are some ten, others twelve, seven, eight, twenty, or thirty yojanas in circumference. There are caves in the mountains, most dreary and dark, inaccessible to the rays of the sun, cold and difficult of access. In that country are Siddhas, or prophets with the gift of miracles; learned and famous Brahmans, bright like fire, hundred thousands of them are in that country." "Of the Ketumala Varsha," says Wilson, "it is said, in the Vayu, the men are black, the women of the complexion of the lotus; the people subsist upon the fruit of the Panasa or Jack tree, and live for ten thousand years, exempt from sorrow and sickness." It contains seven principal ranges of mountains from which innumerable rivers take their rise. It is 34,000 yojanas in length and 32,000 broad, according to the Brahmanda, but according to the Vishnu Purana its length and the length of every varsha is 1,000 yojanas.

5. Round about the mountains of Sitanta to the east of Meru, or the country of Bhadrasena, is a most delightful country. In its sweet and charming vales and plains the pleasing *bhramara* is ever pouring forth its mellifluous melody. It is watered by the Urupa or the Lord of the Zodiac. In this varsha is the Kriravana of the "thousand eyed" Indra—the king of heaven, with its exquisitely delightful forest of Parijat a flower tree famed in the three worlds. In this Kriravana or pleasure-garden or "place of dalliance"—the consummation of every felicity and the fulfilment of every desire, the great Indra spends his days and nights. It has seven principal mountains and numberless rivers.

6. Kimpurusha, like the others is 9000 yojanas long, contains eight portions, seven ranges of mountains and a great multitude of rivers. "In the eight realms of Kimpurusha," says the Vishnu, "there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension; their inhabitants are exempt from all infirmity and pain, and live in uninterrupted enjoyment for ten or twelve thousand years. Indra never sends rain upon them, for the earth abounds with water."

6. The other Varshas present very much the same characteristic features as those we have already described; therefore, we pass on at once to the most interesting of them all, and one that is invested with the greatest importance to us, as it is the country of our habitation.

7. Bharat is unquestionably the fairest, happiest, and best of all the varshas of Jambu-Dwipa. The felicity of its inhabitants is exceeded by none of the other divisions. It is not the lot of every living being to be born in it. The dwellers of Bhadrasura, Ilavrita, Kimpurush, and other regions, have many enjoyments, but they cannot be compared for a second with those of Bharat. It is only after several thousands of births and after the accumulation of an infinite deal of merit that living beings obtain the privilege of being born as men in the richly diversified country of Bharat. Even the gods that spend their days and nights in the stately mansions of Indra's heaven, where rivers of gladness and streams of delight roll along for the gratification of every carnal imagination and fancy, envy the highly privileged sons of India. In view of the actually existing pleasures of the natives of India, and in view also of the glorious provisions made for them in the realms of Heaven, and of the still more blessed prospect held out to them of a thorough absorption into the impersonal essence of Brahma, the gods exclaim, "Happy are those who are born, even from the condition of gods, as men in Bharat Varsha, as that is the way to pleasures of Paradise, or the greater blessings of final liberation. Happy are they, who consigning all the unheeded rewards of their acts to the supreme and eternal Vishnu, obtain existence in that land of works, as their path to

him. We know not, when the acts that have obtained us heaven, shall have been fully recompensed, when we shall renew corporal confinement, but we know that those men are fortunate who are born with perfect faculties in Bharat Varsha." And is it to be tolerated after this that the Mlechhas of a little bit of island in the far west should assert their superiority over us, the happy dwellers of Bharat Varsha?

(1). The Vishnu Purana generally asserts Bharat varsha to be 27,000 miles in length; the Vayu gives a different account and makes it 8,000 miles. It is bounded on the north by the snowy mountains, on the south by the ocean, on the east by the Kiratas, a barbarian people, and on the west by the Yavanas. There are seven principal chains of mountains *viz*, Mahendra, Malaya, Sahya, Suktimat, Riksha, Vindhya, and Paripatra. It is subdivided into nine divisions *viz*, Indra-Dwipa, Kaserumat, Tamrabarna, Gabhastimat, Naga-Dwipa, Saumya, Gandharba, and Varuna. The last mentioned division is 8,000 miles north to south.

(2). But besides these giant mountains there are inferior mountains of an infinite number. We shall mention only some of them. Mandara, Vaihara, Dardura, Kolahala, Sasurasa, Mainaka, Vidhyuta, Sripurvata, Kutuka, Kutasaila, Tangaprastha, Krishnagiri, Godhana, Haripurvata, Pushpagiri, Jayanta, and Raivatak: In several places of the Ramayana, Mahabharat, and the other Puranas, all these mountains and innumerable others are fully described. Of the abovementioned mountain Mainaka, the Ramayana gives the following account.—"This mountain lies deep in the ocean that separates Ceylon from the continent. It has a thousand peaks above the waters, and is made of gold." But why navigators cannot see it, the Ramayana explains thus,— "to him who has sin, it does not make its appearance."

(3) "Of rivers," says the Vishnu Purana, "there is an infinite number." The following are a few of them; the following flow from the Himavata mountains, Ganga, Sindhu, Sareshwati, Satadru, Chandrabhaga, Jamuna, Saraju, Airavati, Vipasa, Dhut-papa, and others. Trisama, Bitikulya, Drakshala, Tridina, Lan-

gulini, Vansal'hara, proceed from the range of Mahendra. From the Malaya mountains flow the Kritamala, Tamrabarni, Karmaja, and Punyalavati. From the Vindhya range issue the Tapi, Payoshni, Nirvindhya, Madra, Nishadha, Venava, Vaitarani, Sinibahu, and other. From the Sahya range spring the Godaveri, Tangbhadra, Krishna, Kaveri, &c. The Vedasmriti, Vetravati, Vedavati, Para, flow from the Paripatra range. From the Suktimat issue the Rishikuli, Kumari, Mandaga, and others. And lastly from the Riksha mountains spring the Sona, Narmada, Mandakini, Karataya, Vipasa, Tamasa, and others.

(4) It is endless to enumerate the names of the several tribes and nations that are named in the Puranas as inhabiting various parts of Bharat varsha. Entire pages might be filled with bare names. But we will only mention a few. "The principal nations of Bharat are the Kurus, and Panchalas, in the middle districts; the people of Kamrupa in the east; the Pundas Kalingas, Magodhas, and other southern nations, are in the south; in the extreme west are the Saurashtras, Suras, Bheras, Arhudas; the Kaveshas and Malavas, dwelling along the Paripatra, mountains; the Sanviras, the Saindhas, the Hunas, the Salmas, the people of Sakala, the Madras, Ramas, the Ambasthas, the Pansikas, and others. These nations drink of the water of the rivers above enumerated and inhabit their borders, happy and prosperous. The border nation of the Kiratas is thus described in the IVth book of the Ramayana. "The complexion is of the color of the golden Champa (flowers;) their ears are like the floors of a house, they walk on one foot, their mouth is like the mouth of a fish, and eat fish diving in the water. They eat men, and are, in consequence, called human-tigers."

THE FOLK-TALES OF BENGAL.

By Mother Goose.

VIII. THE STORY OF PRINCE SOBUR.

Once upon a time there lived a certain merchant who had seven daughters. One day the merchant put to his daughters the question—"By whose fortune do you get your living?" The eldest daughter answered—"Papa, I get my living by your fortune." The same answer was given by the second daughter, the third, the fourth, the fifth and the sixth; but the youngest daughter said,—“I get my living by my own fortune.” The merchant got very angry with his youngest daughter and said to her—"As you are so ungrateful as to say that you get your living by your fortune, let me see how you fare alone. This very day you shall leave my house without a pice in your pocket." He forthwith called his palki-bearers, and ordered them to take away the girl and leave her in the midst of a forest. The girl begged hard to be allowed to take with her her work-box containing her needles and threads. She was allowed to do so. She then got into the palki which the bearers lifted on their shoulders. The bearers had not gone many hundred yards to the tune of "Hoon! hoon! hoon! hoon! hoon! hoon!" when an old woman bawled out to them and bid them stop. On coming up to the palki, she said, "Where are you taking away my daughter?" for she was the nurse of the merchant's youngest child. The bearers replied, "The merchant has ordered us to take her away and leave her in the midst of a forest; and we are going to do his bidding." "I must go with her," said the old woman. "How will you be able to keep pace with us, as we must needs run?" said the bearers. "Anyhow I must go where my daughter goes," rejoined the old woman. The upshot was that, at the entreaty of the merchant's youngest

daughter, the old woman was put inside the palki along with her. In the afternoon the palki-bearers reached a dense forest. They went far into it ; and towards sun-set they put down the girl and the old woman at the foot of a large tree, and retraced their steps homewards.

The case of the merchant's youngest daughter was truly pitiable. She was scarcely fourteen years old ; she had been bred in the lap of luxury ; and she was now here at sun-down in the heart of what seemed an interminable forest, with not a penny in her pocket, and with no other protection than what could be given her by an old, decrepid, imbecile woman. The very trees of the forest looked upon her with pity. The gigantic tree, at whose foot she was mingling her tears with those of the old woman, said to her (for trees could speak in those days)—“Unhappy girl ! I much pity you. In a short time the wild beasts of the forest will come out of their lairs and roam about for their prey ; and they are sure to devour you and your companion. But I can help you ; I will make an opening for you in my trunk. When you see the opening go into it ; I will then close it up ; and you will remain safe inside ; nor can the wild beasts touch you.” In a moment the trunk of the tree was split into two. The merchant's daughter and the old woman went inside the hollow, on which the tree resumed its natural shape. When the shades of night darkened the forest the wild beasts came out of their lairs. The fierce tiger was there ; the wild bear was there ; the hard-skinned rhinoceros was there ; the bushy bear was there ; the musty elephant was there ; and the horned buffalo was there. They all growled round about the tree, for they got the scent of human blood. The merchant's daughter and the old woman heard from within the tree the growl of the beasts. The beasts came dashing against the tree ; they broke its branches ; they pierced its trunk with their horns ; they scratched its bark with their claws : but in vain. The merchant's daughter and her old nurse were safe within. Towards dawn the wild beasts went away. After sun-rise the good tree said to her two inmates, “Unhappy women, the wild beasts have gone into their lairs

after greatly tormenting me. The sun is up ; you can now come out." So saying the tree split itself into two, and the merchant's daughter and the old woman came out." They saw the extent of the mischief done by the wild beasts to the tree. Many of its branches had been broken down ; in many places the trunk had been pierced ; and in other places the bark had been stripped off. The merchant's daughter said to the tree, "Good mother, you are truly good to give us shelter at such a fearful cost. You must be in great pain from the torture to which the wild beasts subjected you last night." So saying she went to the tank which was near the tree, and bringing thence a quantity of mud, she besmeared the trunk with it, especially those parts which had been pierced and scratched. After she had done this, the tree said, "Thank you, my good girl, I am now greatly relieved of my pain. I am, however, concerned not so much about myself as about you both. You must be hungry, not having eaten the whole of yesterday. And what can I give you ? I have no fruit of my own to give you. Give to the old woman whatever money you have, and let her go into the city hard by, and buy some food." They said they had no money. On searching, however, into the work-box she found five *cowries*.* The tree then told the old woman to go with the *cowries* to the city and buy some *khai*.† The old woman went to the city which was not far, and said to one confectioner, "Please give me five *cowries*' worth of *khai*." The confectioner laughed at her and said, "Be off, you old hag, you think *khai* can be had for five *cowries*." She tried another shop, and the shop-keeper thinking the woman to be in great distress compassionately gave her a large quantity of *khai* for the five *cowries*.

When the old woman returned with *khai*, the tree said to the merchant's daughter, "Each of you eat a little of the *khai*, lay by more than half, and strew the rest on the embankments of the tank all round." They did as they were bidden, though

* Shells used as money, one hundred and sixty of which could have been got a few years ago in one pice.

† Fried paddy.

they did not understand the reason why they were told to scatter the *khai* on the sides of the tank. They spent the day in bewailing their fate, and at night they were housed inside the trunk of the tree as on the previous night. The wild beasts came as before, further mutilated the tree and tortured it as in the preceding night. But during the night a scene was being enacted on the embankments of the tank of which the two women saw the outcome only in the following morning. Hundreds of peacocks of gorgeous plumes came to the embankments to eat the *khai* which had been strewed on them; and as they strove with each other for the tempting food many of their plumes fell off their bodies. Early in the morning the tree told the two women to gather the plumes together, out of which the merchant's daughter made a beautiful fan. This fan was taken into the city to the palace, where the son of the king admired it greatly and paid for it a large sum of money. As each morning a quantity of plumes was collected, every day one fan was made and sold. So that in a short time the two women got rich. The tree then advised them to employ men in building a house for them to live in. Accordingly bricks were burnt, trees were cut down for beams and rafters, bricks were reduced to powder, lime was manufactured, and in a few months a stately, palace-like house was built for the merchant's daughter and her old nurse. It was thought advisable to lay out the adjoining grounds into a garden, and to dig a tank for supplying them with water.

In the mean time the merchant himself with his wife and six daughters had been frowned upon by the goddess of wealth. By a sudden stroke of misfortune he lost all his money, his house and property were sold and he, his wife, and six daughters were turned adrift penniless into the world. It so happened that they lived in a village not far from the place where the two strange women had built a palace and were digging a tank. As the once rich merchant was now supporting his family by the pittance which he obtained every day for his manual labour, he be-thought himself of employing himself as a day-labourer in digging the tank of the strange lady on the skirts of the forest. His

wife said she would also go to dig the tank with him. So one day while the strange lady was amusing herself from the window of her palace with looking at the labourers engaged in digging her tank, to her utter surprise she saw her father and mother coming towards the palace, apparently to engage themselves as day-labourers. Tears ran down her cheeks as she looked at them, for they were clothed in rags. She immediately sent servants to bring them inside the house. The poor man and woman were frightened beyond measure. They saw that the tank was all ready ; and as it was customary in those days to offer a human sacrifice when the digging was over, they thought that they were called inside in order to be sacrificed. Their fears increased when they were told to throw away their rags and to put on fine clothes which were given to them. The strange lady of the palace, however, soon dispelled their fears ; for she told them that she was their daughter, fell on their necks and wept. The rich daughter related her adventures, and the father felt she was right when she said that she lived upon her own fortune and not on that of her father. She gave her father a large fortune which enabled him to go to the city in which he formerly lived, and to set himself up again as a merchant.

The merchant now bethought himself of going in his ship to distant countries for purposes of trade. All was ready. He got on board, ready to start, but, strange to say, the ship would not move. The merchant was at a loss what to make of this. At last the idea occurred to him that he had asked each of his six daughters, who were living with him, what thing she wished he should bring for her ; but he had not asked that question of her seventh daughter who had made him rich. He therefore immediately despatched a messenger to his youngest daughter, asking her what she wished her father to bring for her on his return from his mercantile travels. When the messenger arrived she was engaged in her devotions, and hearing that a messenger had arrived from her father she said to him "Sobur", meaning "wait." The messenger understood that she wanted her father to bring for her something called *Sobur*. He returned to the merchant

and told him that she wanted him to bring for her *Sobur*. The ship now moved of itself, and the merchant started on his travels. He visited many ports, and by selling his goods obtained immense profit. The things his six daughters wanted him to bring for them he easily got, but *Sobur* the thing which, he understood, his youngest daughter wished to have, he could get nowhere. He asked at every port whether *Sobur* could be had there, but the merchants all told him that they had never heard of such an article of commerce. At the last port he went through the streets bawling out—"Wanted *Sobur*! wanted *Sobur*!" The cry attracted the notice of the son of the king of that country whose name was *Sobur*. The prince, hearing from the merchant that his daughter wanted *Sobur*, said that he had the article in question, and bringing out a small box of wood containing a magical fan with a looking-glass in it, said—"This is *Sobur* which your daughter wishes to have." The merchant having obtained the long-wished-for *Sobur* weighed anchor, and sailed for his native land. On his arrival he sent to his youngest daughter the said wonderful box. The daughter, thinking it to be a common wooden box, laid it aside. Some days after when she was at leisure she bethought herself of opening the box which her father had sent her. When she opened it she saw in it a beautiful fan, and in it a looking-glass. As she shook the fan, in a moment the Prince *Sobur* stood before her, and said—"You called me, here I am. What's your wish?" The merchant's daughter, astonished at the sudden appearance of a prince of such exquisite beauty, asked who he was, and how he had made his appearance there. The prince told her of the circumstances under which he gave the box to her father, and informed her of the secret that whenever the fan would be shaken he would make his appearance. The prince lived for a day or two in the house of the merchant's daughter, who entertained him hospitably. The upshot was, that they fell in love with each other, and vowed to each other to be husband and wife. The prince returned to his royal father and told him that he had selected a wife for himself. The day for the wedding was fixed. The merchant and his six

daughters were invited. The nuptial knot was tied. But there was death in the marriage-bed. The six daughters of the merchant, envying the happy lot of their youngest sister, had determined to put an end to the life of her newly-wedded husband. They broke several bottles, reduced the broken pieces into fine powder, and scattered it profusely on the bed. The prince, suspecting no danger, laid himself down in the bed; but he had scarcely been there two minutes when he felt acute pain through his whole system, for the fine bottle-powder had gone through every pore of his body. As the prince became restless through pain, and was shrieking aloud, his attendants hastily took him away to his own country.

The king and queen, the parents of Prince Sobur, consulted all the physicians and surgeons of the kingdom; but in vain. The young prince was day and night screaming with pain, and no one could ascertain the disease, far less give him relief. The grief of the merchant's daughter may be imagined. The marriage knot had been scarcely tied when her husband was attacked, as she thought, by a terrible disease and carried away many hundreds of miles off. Though she had never seen her husband's country she determined to go there and nurse him. She put on the garb of a Sannyasi, and with a dagger in her hand set out in her journey. Of tender years, and unaccustomed to make long journeys on foot, she soon got weary and sat under a tree to rest. On the top of the tree was the nest of the divine bird Bihangama and his mate Bihangami. They were not in their nest at the time, but two of their young ones were in it. Suddenly the young ones on the top of the tree gave a scream which roused the half-drowsy merchant's daughter whom we shall now call the young Sannyasi. He saw near him a huge serpent raising its hood and about to climb into the tree. In a moment he cut the serpent into two, on which the young birds left off screaming. Shortly after the Bihangama and Bihangami came sailing through the air; and the latter said to the former—"I suppose our offspring as usual have been devoured by our great enemy the serpent. Ah me! I do not hear the cries of my

young ones." On nearing the nest, however, they were agreeably surprized to find their offspring alive. The young ones told their dams how the young Sannyasi under the tree had destroyed the serpent. And sure enough the snake was lying there cut into two.

The Bihangami then said to her mate,—“The young Sannyasi has saved our offspring from death, I wish we could do him some service in return.” The Bihangama replied, “We shall presently do her service, for the person under the tree is not a man but a woman. She got married only last night to Prince Sobur who, a few hours after, when jumping into his bed, had every pore of his body pierced with fine particles of ground bottle which had been spread over his bed by his envious sisters-in-law. He is still suffering pain in his native land, and, indeed, is at the point of death. And his heroic bride taking the garb of a Sannyasi is going to nurse him.” “But,” asked the Bihangami, “is there no cure for the prince?” “Yes, there is,” replied the Bihangama; “if our dung which is lying on the ground round about, and which is hardened, be reduced to powder, and applied by means of a brush to the body of the prince after bathing him seven times with seven jars of water and seven jars of milk, Prince Sobur will undoubtedly get well.” “But” asked the Bihangami, “how can the poor daughter of the merchant walk such a distance? It must take her many days, by which time “the poor prince will have died.” “I can,” replied the Bihangama take the young lady on my back, and put her in the capital of Prince Sobur, and bring her back provided she does not take any presents there.” The merchant’s daughter, in the garb of a Sannyasi, heard this conversation between the two birds, and begged the Bihangama to take her on his back. To this the bird readily consented. Before mounting on her aerial car she gathered a quantity of bird’s dung and reduced it to fine powder. Armed with this potent drug she got up on the back of the kind bird, and sailing through the air with the rapidity of lightning, soon reached the capital of Prince Sobur. The young Sannyasi went up to the gate of the palace, and sent word to the king that

he was acquainted with potent drugs and would cure the prince in a few hours. The king, who had tried all the best doctors in the kingdom without success, looked upon the Sannyasi as a mere pretender, but on the advice of his counsellors agreed to give him a trial. The Sannyasi ordered seven jars of water and seven jars of milk to be brought before him. He poured the contents of all the jars on the body of the prince. He then applied, by means of a feather, the dung-powder he had already prepared to every pore of the prince's body. Thereafter seven jars of water and seven jars of milk were again six times poured upon him. When the prince's body was wiped, he felt perfectly well. The king ordered that the richest treasures he had should be presented to the wonderful doctor; but the Sannyasi refused to take any. He only wanted a ring from the prince's fingers to preserve as a memorial. The ring was readily given him. The merchant's daughter hastened to the sea-shore where the Bihangama was awaiting her. In a moment they reached the tree of the divine birds. Hence the young bride walked to her house on the skirts of the forest. The following day she shook the magical fan, and forthwith Prince Sobur appeared before her. When the lady showed him the ring he learnt with infinite surprise that his own wife was the doctor that cured him. The Prince took away his bride to his palace in his far-off kingdom, forgave his sisters-in-law, lived happily for scores of years, and was blessed with children, grand-children, and great-grand-children.

Thus my story endeth,

The Natiya-thorn withereth, &c.

MOTHER GOOSE.

NOTICES OF BOOKS.

Dhatu-Parayana. By Lal Kamal Vidyabhushan. Calcutta : Sucharu Press.

This appears to be a good book on Sanskrit roots in Bengali at least it is larger than any one we have seen : it contains 1396

roots. It may be usefully consulted by those who wish to study the Bengali language critically. We trust the learned compiler will, in his next edition, correct the typographical errors with which it abounds.

Hem Chandra. By Kshetra Pal Chakravartti. Calcutta : Kar-Press Somvat 1933.

This is not at all a bad tragedy ; indeed, it has considerable merits. The gist of the story is that an oppressive Zemindar repents of his folly. The character of Hem Chandra is powerfully drawn and well sustained. Some of the scenes are highly pathetic.

Kavi-Kahini. By Dinesh Charan Basu. Mymensingh : Bharat Mihir Press. 1876.

This is a collection of small lyrical poems some of which first appeared in vernacular periodicals. They breathe an ardent spirit of national liberty. The lines are not always smooth and harmonious,—indeed, they are somewhat stiff and rugged, but they show some fire in the writer.

Patra-Pravandha: Or a book of Letters containing Hindu mythological correspondence with commercial and familiar forms, &c. &c. By Lal Mohon Vidyavidhi Bhattacharjee, Head Master, Normal School, Berhampore. Calcutta: New School Book Press. 1876.

The object of this book seems to be to supply something like Cooke's *Letter-Writer* in Bengali, but the subjects of the letters are somewhat unhappy—Hindu mythology being too tough and uninteresting to furnish the topics of familiar correspondence. Love letters are conspicuous by their absence.

Aitihasik-Rahasya. Part II. By Ram Das Sen. Calcutta: Stanhope Press. B. E. 1283.

We are delighted to have in our hands a second instalment of the researches of Baboo Ram Dass Sen into the literature, philosophy and religion of his country. The Essays are all very interesting and well-written, embracing as they do the following

subjects :—(1) Ban Bhatta ; (2) the Jaina religion ; (3) Buddhism ; (4) Sakya Sinha's Travels ; (5) Dance and Representation ; (6) Sahasanka ; (7) Review of Buddhism ; (8) the Pali language ; (9) the Vedas ; (10) King Salivahana ; (11) Buddha's tooth. We have no doubt this publication will add to his reputation.

Manasa-Kusuma. Part II. By Ram Dayal Ghosh, Sub-Inspector of Schools. Chinsurah: Chikitsaparakasa Press. 1876.

We don't remember having seen the First Part of these poetical effusions ; and we do not regret the circumstance, as they are of no great merit. The chief subjects of these pieces are the Passions—an exceedingly difficult subject. Perhaps the writer would succeed better if he chose lighter and less difficult subjects.

Bana-Kusuma. Calcutta: East Indian Press. B. E. 1283.

Here is another collection of lyrical pieces. The book is neatly printed and got up. The best thing contained in it is the following quotation from Chaucer :—

“ Go, little booke, God send thee good passage,
And specially let this be thy prayere,
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.”

The Empress of India ; A poem in Bengali. By Peary Churn Doss. Sylhet : Sylhet Press. 1877.

This is an imitation of Baboo Hem Chandra Banerjea's celebrated poem on the same subject ; and like most imitations it is worthless.

Mitra-Kavya. Part I. By Ananda Chandra Mitra. Calcutta : Indian Mirror Press. Sakabda 1798.

Some time ago we noticed a poem of the name *Helena Kavya*, written professedly with the object of getting money to enable the author to proceed to England ; here is a second poem written

with the same object. We have been struck with the beauty of some of the songs contained in this volume. They are of unquestionable merit. The author is evidently a wild nightingale. We would advise the public not largely to patronize the author; for if he got a good deal of money he would take his flight to England, and not regale us with his "wood-notes wild."

Abakas-Gatha. By Bijaya Krishna Bose. Calcutta: Stanhope Press. B. E. 1283.

Here is another collection of lyrical poems on all sorts of subjects, one of which, we notice, is an elegy on the late Baboo Pyari Charn Sarkar, Professor in the Presidency College. We must say that some of the pieces are good.

Sapatni-Saro. By Hara Chandra Ghosh. Calcutta: New Bengali Press. Samvat 1931.

We have not a very high opinion of this novel, as there is not much action, neither are the characters well sustained, though some of the descriptions are good and the reflections just. Baboo Hara Chandra Ghosh is, in our opinion, doing injustice to himself, as he is attempting a variety of subjects. It is enough praise to a man to be either a poet, or a dramatist, or a novelist; but for one man to excel in all these three departments of literature seems to us to be an impossibility. And yet this is what the Baboo is attempting. He is a poet, a dramatist, and a novelist! We do not remember any author in ancient or modern times who has excelled in all these departments. Byron was a poet and a dramatist, but no novelist. Scott was a poet and a novelist, but no dramatist; Tennyson is a poet and a dramatist, but no novelist. Goethe, the greatest name in the literature of the nineteenth century, was a poet, a dramatist, and a novelist too, it is true; but his novels are very prosy and very *German*. We advise our author to pay his court to only one of the Muses, and not to flirt with three.

Elements of Botany in Bengali. By Jadu Nath Mukherjee, L. M. S. Chinsurah: Chikitsaparakasa Press. B. E. 1283.

First Step in Botany. By George Watt, M. B., C. M., F. L. S. Professor, Hooghly College. Calcutta: W. Newman and Co. 1876.

Introduction to Botany. Translated into Bengali by Brojendra Nath De, M. A. Calcutta: Stanhope Press. 1876.

All these three books on Botany are well adapted to give to Bengali boys a knowledge of the first principles of that interesting science. From the first two one can glean a fair knowledge of the vegetable kingdom of Bengal. But this is the day only of small things. In the course of a few years we hope Bengali Botanists will favour the world with learned and exhaustive works on the Flora of Bengal.

Sudharshana-Chintanika, or Studies in Indian Philosophy. 3 Nos. Poona: Dnyan Prakasa Press. 1877.

This is a very learned monthly Magazine in English and in Marathi, the object of which is to give an exposition of the Six Schools of Indian philosophy. We wish the periodical all success.

We acknowledge with thanks the receipt of the following pamphlets:—the *Anathini*, a monthly Magazine edited by Mrs. Thakomani Devi; the *Sahodara*, another monthly Magazine; *A Word-Book* by Anukul Chandra Chatterjea; *Gandhari-Vilap*, by Bhuban Mohun Ghosh; *Kantaka-Taru*; *Padya-Sara* by Bhuban Mohan Ghosh; the second edition of *A Manual of Chemistry* in Bengali by Mahendra Nath Bhattachariya, M. A.; *David Hare*, by Dr Mahendra Lal Sarkar; the *First Report of the Indian Disestablishment Society*; the *Substance of a Speech* by A. Mackenzie Esq. C. S.; *Imperatrix*, by William Sturgeon; the *Famished Village Conference Addresses delivered at Caulfield*; *Observations on Rent Law* by Hurro Persaud Chatterjea; the Third Annual Report of the Chinsurah Charitable Society; the *Indian Student*; and the Report of the Hooghly District Association.

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A POLICY DOUBLY SUICIDAL.

By A Hindustani.

The all-absorbing Eastern Question has passed through so many phases of development, or rather assumed varieties of forms so obviously at war with one another, that it is absurd to attempt anything like a forecast of its future course. But whatever turns it may take in the future, whether it is allowed to solve itself gradually and slowly along with the disintegrating process of which Turkey is confessedly the scene, or whether the inevitable consummation is hastened by the hurricane of a general or a localized war, there can be but one opinion of the policy pursued by England with reference to it. That policy will be stigmatized by all sensible men, even by those who are either too phlegmatic or too selfish to sympathize with the high-souled enthusiasm of Gladstone, as not only short-sighted and mean but positively iniquitous, not only dictated by a sordid jealousy and therefore reprehensible, but decidedly and emphatically suicidal. England's policy is short-sighted, for from the very beginning of the recent disturbances in Turkey, England might have, and should have foreseen its rapid extinction as a Mahomedan power. It does not require the genius or what may be called the historic prevision of a Carlyle to see that no amount of sympathy, passive or active, which England may extend to her Mahomedan ally in Europe, no amount of moral support or even help with which Turkey can possibly be favoured with by its illustrious patron, can stay that process of decay and dissolution by which

it is being surely, as well as ostensibly, annihilated. The signs of life which it has of late given have been over estimated, and a latent vitality in the sick man amid the known vestiges of approaching dissolution has been recognized in some quarters amid shouts of unreasoning triumph. But these are eminently deceptive appearances, and remind one of the various indications of returning health given by the eyes before they are crystallized into death-like immobility, or by the flushing cheek before it fades into deathlike paleness. In spite of the unexpected and therefore misleading sign of vigor and latent life given by Turkey, its rapid dissolution as a Mahomedan power it does not require much penetration to foresee; and England in attempting to prop up the crumbling empire is really attempting an impossibility. But England's policy with reference to the Eastern question not only shows a want of statesman-like or even ordinary foresight, but it indicates a sordid jealousy of Russia, a jealousy proceeding from a groundless fear that Russian aggrandisement means serious detriment to English interests. Why should England regard with jealousy all schemes or transactions likely to result in Russian aggrandisement? England has quietly seen the balance of power in Europe sadly disturbed; has witnessed almost as an unconcerned spectator the prodigious aggrandisement of Prussia consequent, first, on the humiliation of Austria, and, secondly, on the spoliation of France. Why should she, after having witnessed changes in the political condition of Europe such as have permanently altered its map, muster all her strength and courage to withstand the inevitable march of Russian domination towards that which is confessedly the most ill-governed country in Europe, a country which shows Asiatic decrepitude and indolence amid the ceaseless activity of modern civilisation? The apprehended loss of India, the prominent symptom of the disease called Russophobia, is perhaps the motive power in a policy which contrasts her present action against Russian aggrandisement with her irresistible immobility when Prussia was making herself great at the expense of the long continued glory of her neighbouring empires. But this apprehension is as

groundless as the action based upon it is indiscreet and iniquitous. If England's hold on India depended on the permanence of Turkey as a Mahomedan power, or on its success in preventing the onward march of the Colossus of the North towards Constantinople, she might well look upon her vast dependency in Asia as lost. The domination of the Turk in Europe can not be perpetuated, the progress of Russia towards the regions cursed with his presence and rule can not be prevented ; and therefore the Indian possessions of England could not possibly be saved if their security depended on the permanence of a rotten empire sure to be destroyed, or the confinement of a power sure to overleap all bounds arbitrarily set up to impede its onward march.

But had England's policy with reference to the Eastern question been only marked by want of foresight and unworthy jealousy, or in other words, had this policy been only short-sighted and mean, the storm of opposition raised by far-seeing statesmen like Gladstone, might have been represented as on the whole uncalled for. But the policy is iniquitous as well as short-sighted, suicidal as well as mean. It has made England an ally of rapine and oppression, and a foe to that love of independence and fair play which it is her mission to encourage in Europe. England a friend of Mahomedan tyranny and enemy of honest efforts put forth by peoples oppressed and trodden down in hopes of a speedy deliverance is a spectacle of which not only Englishmen, but the whole world may be ashamed. It is not necessary to maintain that the Bulgarian atrocities would not have been perpetrated but for the moral support extended to Turkey in her hour of trial. We are willing to concede that these horrors would have been enacted even if England had not strengthened her weak hands by warlike demonstrations in her favour. But the butcheries and brutalities perpetrated in Bulgaria, though not the immediate or even remote consequences of English patronage, are fitted to set forth the nature of the rule that patronage has been extended to uphold. The cruelty Turkey has shown is not an exceptional thing, but a normal type of her domination, or rather is inseparably connected

with her rule. Constituted as its government is, it can no more do without such excess of cruelty or ingenuity of barbarity than Italy for instance can do without declaring a war against the temporal sovereignty of the Pope. And so if English patronage is not directly or indirectly responsible for the horrors enacted in Bulgaria, its object is to perpetuate over reluctant and justly recalcitrant peoples a dominion inseparably associated with cruelty such as has often resulted in, and cannot but result in, similar barbarities. To sanction by moral support a series of brutal crimes, though bad enough, is a deal better than to uphold a system from which brutal crimes cannot but flow as naturally as water issues from a full fountain; and this last is the iniquity with which England stands justly chargeable. Besides, England's policy is suicidal, inasmuch as she has thereby marred her long established reputation for justice and humanity. England has always been in Europe the friend of the oppressed, the guardian of justice and humanity, and the enemy of oppression and tyranny. But Europe has seen England abandoning for a selfish purpose her long continued and instinctive hatred of oppression and tyranny, and assuming an attitude of hostility towards those virtues of which she has confessedly been the guardian and the exemplar. The policy of an unscrupulous and cynical statesman has shorn England in the eyes of all Christendom of that which has emphatically been her crown of glory, has made England appear unchristian, inhuman, and therefore *unEnglish*.

England has been placed by this iniquitous policy in a position which makes its manifest that she is undoing in Europe what she has been doing in Asia. England's continuance as an Asiatic power can be justified only by the success with which it resists and neutralizes the tyranny and oppression so obviously and notoriously prevalent in the rotten kingdoms which curse the most populous of the continents into which the world is divided. Nothing can be more glorious than the position England occupies in Asia and the prestige associated with it. England here is an invincible ally of good government and a powerful, almost omnipotent enemy of tyranny and misrule. It is

true that England cannot directly or even indirectly control the affairs of any of the countries of Asia excepting our own; but her moral influence is boundless. If she can root out tyranny and oppression from one country, and place its government on the stable basis of justice and humanity, the example of that country is sure ere long to send an almost all-powerful regenerating influence through every nook and corner of this vast continent. England is regenerating India, and in so doing she is really calling into vigorous operation a moral power such as is sure to extend the good work we see around us throughout all the great countries of Asia. England is extending over the independent sovereigns of Asia an influence similar in kind, though not in degree, to that which she is ostensibly exercising over her feudatories on the Indian continent. The native states are being reformed as well by the example of good government which England sets, as by the direct control which she exercises over them. The influence of this example however is not confined to these states—it is felt in regions where the control which England exercises as a paramount power over its dependencies does not exist. As the regenerator of the rotten governments of Asia, as an invincible ally of justice and a sworn enemy of misrule on the continent, England occupies a glorious position, and her prestige is boundless. But what will the various races of Asia think of England when she publicly undoes in one portion of the world what she considers her paramount duty to do in another, when she opposes tyranny in Asia and fosters tyranny in Europe? Will they not look upon her as a humbug, and her policy as dictated by nothing higher than selfishness? Will not her moral prestige be ruined as soon as it becomes evident that she sides with tyranny when it pays, and opposes it when it does not pay, that her attitude towards misrule is the offshoot of selfish aims and interested motives? Besides, she is now publicly opposing Russia for doing what she has again and again done in India. She has again and again appeared as an ally of oppressed peoples, and her business has been to bring ill-governed and oppressed provinces under her beneficent sway.

Why then does she oppose Russia when that power contemplates the permanent emancipation of Christian peoples from the galling yoke of Mahomedan tyranny, or when that power evinces a desire to bring oppressed nationalities under her equally beneficent sway? Why does she condemn in the case of a foreign power a policy which she has systematically carried out in India? The easiest way of making herself despised in Europe and in Asia is the way which has been resorted to by an unscrupulous statesman in the height of his prosperity and power. The world sees the strange spectacle of England raising a politician to a grand step in the peerage just at the time when that object of her favor is pursuing a policy sure to end in the total loss of her prestige all the world over, a policy sure to lead her where she will be despised at home and abroad.

But if the cause of Mahomedan Turkey be abandoned, how are the forty millions of Her Majesty's Mussulman subjects in India to be conciliated? If Turkey is left to itself in this critical season, that is if it is abandoned to the inevitable destruction toward which it is hastening, will they not be discontented, and so be in a position to join the first Russian general who may appear on Indian soil to dispute the supremacy of Britain? Now, of all the wild conjectures which have been ventilated in connection with this Eastern question, this certainly is the wildest. We do not believe that England's connection with Turkey is at all likely to promote Mahomedan loyalty in India. On the contrary, we are of opinion that it will have the very opposite effect. So long as Indian Mussulmans, excepting of course the educated portion of the Mahomedan community, have the faintest hope of a Mussulman restoration, they will continue to cherish that hope, and to be to some extent disloyal. But when such a hope perishes entirely, their attitude of disloyalty based on hopes of future triumph will disappear. The Hindus are loyal because they never expect a Hindu restoration, and the Mahomedans will be loyal when their hope of a Mahomedan restoration is gone. Now so long as Turkey continues a European power, their eyes will be directed towards it, and their hopes of

their own restoration to their pristine glory will cluster around it. Let Turkey perish, their hopes will perish, and their loyalty will be an offshoot of their despondency. By perpetuating Mahomedan rule in Europe, England does only promote that disloyalty which she has a mind to annihilate. But the affection or disaffection of a portion, however large, of Her Majesty's Indian subjects is a matter of subordinate consideration. England's primary duty is to do what is right, to side with justice and good government, and oppose tyranny and misrule. In siding with Turkey, at a time when its down-trodden Christian peoples are endeavouring to shake off its iron tyranny, she is siding with injustice, and forsaking her time-hallowed motto—God and my right. She is ruining her glorious prestige, crippling her resources, tarnishing her reputation and blighting her prospects; and so the policy she is pursuing under the guidance of an unscrupulous and cynical statesman may be characterized as doubly suicidal.

KNOWLEDGE THE FIRST REQUISITE FOR REFORMATION.

From the general observations on the prospects and duties of a nation, it has been found possible to solve the problem—Given the present state of a nation, to determine its prospects and duties.

The present state being given, the future as the necessary consequence of the present may be determined simply by viewing the present as consequent of the past and thereby observing the sequence of causes and effects. But when the nation is not making progress in the right direction, it becomes then its duty to determine the moral forces, which must be applied to give a right turn to its course, and to set before it the best and the most desirable prospect that it can possibly attain as the object of its pursuit. If it has gone in a wrong way, it has either to return

to the stage whence it first erred, or to take a short cut to the right way. Hence it is more difficult to rouse a nation to advance, if it has once commenced to retrograde, than to lead a nation from its primitive to an advanced stage of progress. It is also observed that a man has naturally some fondness for a thing which he possesses for a long time, or some facility in doing something, however wrong, which he has been long accustomed to do. A change consequently is disagreeable. Reformation implies this change, and it is thus opposed to conservatism. For any body of men to lead the way through all these difficulties, it is not proper to assume an appearance of leadership and call others to follow them, but to move them by impulse from within, so that they may go on of their own accord. No changes should be introduced until the people are prepared for them; for an attempt to do otherwise, would, instead of effecting any improvement, obstruct further progress, by making conservatism cling closer to the old state of things than before. Indeed, at times men arise, as if sent by God, to introduce many improvements at once; they work with all the warmth of enthusiasm, and on a sudden the state of a nation is elevated like the earth upheaved by the convulsion caused by internal heat. Steady improvement, however, is the result not of such casualties, but of work on a regular and systematic plan which is to be laid down by determining its duties and prospects.

To begin then the proposed problem, the first thing necessary is to lay down the data—the given state of a nation.

Let the present state of the Hindus be the given state of a nation, it is required to determine their duties and prospects.

The present state of the Hindus is to be viewed with reference to the natural resources of India, and to the cultivation of those arts which supply their comforts. By this means, the present state of her prosperity is to be ascertained. In doing this, it will be a matter of very great interest to observe the development of those resources from remote antiquity down to the present time, and the use made of them not only by the people of this country but by various foreign nations. Coming down

to the present age and observing the development and the use of her resources, the prospects of her prosperity may be determined. The duty of attaining such prospects may be then felt and by exertion being put forth, it may be duly performed. Likewise the present state of the Hindus is to be viewed with reference to its learning and manners. The extent of knowledge at the present time is not only to be compared with that, as it made its progress from the most ancient to the subsequent periods, but it is also a matter of peculiar interest to ascertain the use made of that knowledge by the nations not only of antiquity but of the present age. The manners of the Hindus of the present age are also to be observed not only as they are found at present, but as they have been influenced by long foreign rule as well as by their religious beliefs. The state of the Hindus with reference to their learning and morals being considered, the possibility and the duty of making further improvement in those respects may be determined. Likewise the peculiar turn of the intellect of the Hindus and their moral character are to be ascertained, and, if there is any thing wrong, they are to be set in the right direction.

It is impossible to see at a glance the data of the proposed problem, as in a diagram, or to delineate faithfully the state of the country in all its aspects within a small compass. India is vast in extent, rich in natural productions, diversified and beautiful and at the same time grand and majestic in her natural scenery. It is therefore not easy to give a comprehensive view of India even with reference to her physical aspects and natural resources. Her intellect is likewise gigantic, the extent and the depth of her learning defying the lifelong exertions of the profoundest scholars in making a correct estimate of them, while her institutions and customs are as old and impregnable as her rocks, and as long current as her flowing rivers; the common saying with reference to them being

যাবৎ মেৰুস্থিতা দেবী যাবৎ গঙ্গা মহীতলে, চন্দ্রাকৌগগনে যাবৎ &c.

A thorough knowledge of India physically, intellectually and morally, is indispensably necessary before her prospects can be fairly sketched. The solution of the problem depends upon the

acquisition of this knowledge; and this is consequently our first duty.

What is the present state of our knowledge? It cannot be denied that we have among us some eminent scholars, who might grace any learned society in the world, but how few are they? and how low is the average amount of knowledge among the generality of those who are said to be educated, when compared with the enlightened nations of Europe? The English language is wisely fixed to be the medium of instruction, but it must not be overlooked that there is an immense treasury of knowledge piled up from ages immemorial in that refined and polished language the Sanskrit, styled by no less an authority than Sir William Jones to be "of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." While the English language with its rich stores of scientific truths is best fitted to give a practical turn to the intellect, the knowledge of Sanskrit is the best means by which the feeling of patriotism is to be kept up awake. Ignore Sanskrit, and the Hindus will be deemed no better than the rude nations of the South Sea Islands or the American Indians. We shall then be duped by such writers, as think of Sir William Jones, as one "Who, on the subject of a supposed ancient state of high civilization, riches and happiness among the Hindus, takes every thing for granted, not only without proof, but in opposition to almost every thing, saving the assumptions of Brahmins, which could lead him to a different conclusion." Ignore Sanskrit and we shall lose our position even before those who appreciate our virtues and respect us for our ancient greatness. Without a knowledge of Sanskrit, the truths of philology are ever to be buried in oblivion, and the fate of the history *a priori* of India is sealed. We must combine the knowledge of both, Sanskrit and English; the former to feel the desire of being great, and the latter to act so as to fulfil that desire. But how poor are we in knowledge, even that of language, far less of things. The chief defect of our education is, that it gives us very little real or practical knowledge, *viz.*, that of things. Of this defective,

because unpractical, system of education, how few attain the full amount available, before they go into the world; and then of those who do attain it, how fewer still thirst for further advancement. Some may keep up general study, but does one even in a hundred strive for knowledge of real utility? It is shameful for the nation whose forefathers were famed as fathers of the most useful branches of learning, to have so low an average of knowledge that we may be said to be groping in ignorance about the natural resources of our own country and the use that can be made of them for our own comforts.

The acquisition of knowledge being the first duty of the Hindus, the kind of knowledge that is requisite is to be first considered. It is not sufficient to have a general and elementary education, which we have in schools and colleges, though all that is necessary to enable us to begin with a higher course of education. It is impossible for any man to know every thing; but it is necessary for every one to have an idea of the several branches of knowledge, which are of real and practical utility. The pursuit of knowledge in schools and colleges has for its object the development of the mental faculties, and with that object, it is justly divided by Lord Bacon with reference to the several faculties of the mind. But the pursuit of knowledge in the advanced stage of life, and by men as members of society, has for its object the prosperity and enlightenment of the nation. For a Hindu who has a glorious antiquity, and institutions dated prior to the age of history, the most important subject is the study of the *a priori* history of India; for in the absence of any work that can properly be said to be history of India, the only means of studying it, is by antiquarian researches. The extent and the usefulness of this knowledge require more men to devote themselves to it than we have among us. Our foreign rulers are interested in it in order that they may have a correct idea of the people they have to govern, and thereby they may do their duty with fairness and justice, but to a Hindu the subject has a far greater interest. He learns thereby to understand his real position in the scale of nations, and feel that love for his country which is essential to

the regaining of his lost greatness. He can thereby explain the origin of customs and institutions, which, being current from immemorial ages, cannot be modified or improved without a proper explanation of their objects and purposes. It is impossible to move the whole nation to advance unless the people are satisfied with these explanations. As in law, the authority to repeal a law must not be inferior to that which promulgates it, it is not right to introduce innovations in the existing institutions, without gaining the assent of the nation at large, and this assent cannot be gained without its being satisfied either that these institutions were founded on wrong judgment, or that by course of time and change of circumstances, they do not now serve the purpose for which they were originated.

But how are we to acquire this knowledge?

This can be done by means of an association like the Asiatic Society, or by extending the object of that Society so as to make it practically useful and authoritative in the view of the Hindus. Its authority may be established by enlisting among its members those men of rank and of learning, in whose voice the nation has confidence. Who is not aware what hard fight our highly esteemed Vidyasagar had to maintain single-handed against the whole nation for the introduction of widow-marriage, and still how little has been the result? Supposing a question of national importance is discussed and decided not by an individual, but by a society composed of great and learned men, whom the whole nation regard as invested with due authority, there will be no impediment in the way of improvement. The task is not impossible. The great and the learned men might deem it an honor to be thus constituted into an association which should have for its object the improvement of the nation, and the learned, in virtue of being members of such an association, would at least have so much regard for the common welfare as to keep aside that controversial spirit, which now encounters any proposal or attempt at innovation or improvement made by an individual. Unless we have among us such an authoritative body commanding the assent and obedience of the nation, and striving with

one heart and soul to remodel and reorganize the existing state of society, no exertion of any individual, however great, will ever be able to achieve the least change or improvement in those customs, usages or institutions, which have been prevalent for any length of time, much less in those which have come down from times immemorial. When a question arises with regard to any of these subjects, the people of this part of India usually refer them to the decisions of the schools of Nuddia or Benares ; but if an association be composed of the learned men of these very schools, and constituted for the very purpose of deciding such questions, an appeal in all matters of social usages or religious practices and institutions will necessarily be made before that body. These learned men to whom the people of their own accord, refer their questions for decision, will doubtless exercise a degree of moral force, superior to that of any individual having any amount of English education, common sense, or any other force whatever. Individuals, as individuals, however enlightened, however resolute and vigorous, will fail to move the whole nation. The manner of doing a thing is of the first importance. It is necessary to elevate a whole nation. Find the common ground on which they all stand, and elevate the ground. The association if formed will be such a common ground which, by its own elevation, will raise the whole nation. There is no cause of fear that the learned men will be opposed to improvement when united, as they are when individually consulted. A member of such an influencial body will naturally feel himself honored and thereby encouraged to shew public spirit, an interchange of thoughts with one another will remove his recluse habits, make his views liberal, and thus he will be in a position to advocate as a Hindu those very improvements which he now as a Hindu thinks it his duty to condemn. The elasticity of Hinduism is an admitted fact, it is no matter to judge whether it speaks for or against it ;—but it is certain that this is hopeful. Thus not only will the nation be benefited by the learned, but they will also be stimulated in the cultivation of learning, and thus the association may be contrived to serve a double purpose.

To the care of such an association, the nation can entrust the charge of investigating the past history of India, as designed by Sir W. Jones, and of giving authoritative decisions on practical questions relating to the usages, manners, customs and institutions of the nation. But it is not possible for an association to have a very large sphere of business. The principle of the division of labor necessitates other associations to take up other duties.

For the advancement of the Hindus in prosperity it is necessary to ascertain the natural resources of India and to use them for their comfort. These purposes cannot be gained without the cultivation of science and the application of science to the invention of arts. A beginning has, it appears, been already made in this direction in Dr. Sircar's Science Association. Its object is noble, and every Hindu who feels at all a love for his country cannot but highly commend it. But to extend the operations of that association to the application of scientific principles to practical purposes is a work of long time. There is an urgent demand for the cultivation of arts and manufactures, and it is now just the time to organize a system of practical education and train young men in the several departments of productive industry. The learned professions are overcrowded; even M. A's and B. L's are observed to be applicants for service in government offices on a low pay. Poor men! they know not how to earn their bread by better means. Among them sufficiently fortunate are those who have to serve under kind and impartial masters, but complaints are often heard of superiors offending the feelings of their subordinates, contemptuously disowning their real merits, and insulting their education for the color of their skin. Are the noble aspirations nursed up in the universities to be thus crushed and reduced to a slavish spirit? Should they remain content under such circumstances and bid farewell to all prospects for India? Thus trampled upon and abused have they not a spark of noble spirit in their breast? Must they suffer their sons and grandsons to enter into that line of drudgery or slavery, where they complain that success depends on a cringing spirit or show of activity, rather than on

real ability, where remuneration bears no proportion either to the quantity or quality of work, but to the color or the dress of the workman, where interest carries the day and the test of merit is often a farce. Unless then we have a system of training young men in the different branches of productive industry, unless we can open for them a field for useful labor and honest earning, there is no hope for India. To organize an institution for such practical instruction as well as to open such a field, capital must be laid out, and here we are in need of assistance from the rich and the great. The purpose however can be gained by the system of a joint stock Company.

The necessity of the cultivation of arts and sciences may be viewed (I) with reference to the peculiar turn of the Hindu intellect, and (II) with reference to the state of Hindu society as it now stands.

I. The speculative disposition of the Hindu intellect is evident from the literature of the country. From the prodigious volumes, which embody the cogitations of our ancestors, there may be found more of metaphysics and theosophy than are to be met with in the literature or any country in Europe ; but there is not a single work extant of authentic history.

The exercise of reason in the abstruse regions of metaphysics, without a relish for the observation of facts, has given the Hindu intellect such a speculative turn that it may not be an unpardonable figure to call it a state of dream. It cannot indeed be denied that the genius of our ancestors far excels the intellect of any other nation in general ; but all parts of nature must be proportionate in order to be useful and elegant: the Hindu intellect however keeps no due proportion between speculation and observation ; their reason is lost sight of in its soaring flight on the wing of imagination, and it is not calmly engaged in the observation of natural phenomena.

If there be any means by which the speculative turn of the Hindu mind can be diverted to the channel of practical utility, it is by cultivating the Baconian spirit of investigation in the pursuit of the study of the physical sciences, and by

training it to make use of the laws of nature for the happiness of man.

II. With reference to the state of society as it now stands, it may be observed that there is now in the system of caste a tenfold more restriction than what prevailed in ancient days, but the very purpose for which it was instituted, has been misrepresented. The object of the institution was to have a proper distribution of the works required for the well-being of society. But now the physician has given up his medicine box,—the weaver, his loom,—the smith, his furnace and hammer, and each neglecting his art either as unprofitable or degrading, becomes proud of his little English education and uses all his arts to secure a place in government service. Cheap and really useful drugs and medicines have given place to Essence of *Chiretta* and *Nim* prepared by European druggists; the cotton fabrics which clothed the whole known world from the remotest antiquity, have entirely been supplanted by the manufactures of Manchester and Liverpool; while Birmingham and Sheffield have taken the place of the manufacturers of metals, who, not only supplied arms for war and instruments for all arts, but even the finest instruments of surgical operations as described by Susruta. While thus Hindu society has been so far disorganized as not to be able to subsist without the supply of foreign manufactures and works of art, and in fact all the castes have more or less merged into the servile order of the pure Sudra, the nation has entirely lost that idea of civil organization and the common weal of society, which when the system had its normal operation, maintained their breadth of feeling and cherished a high national spirit. To eradicate from their minds this prejudice of caste and the abuse of the system, and to rebuild in its stead civil society, is not an easy task. It is the task of another Manu. The same power must nullify what it enacted before it can be void. But as Manu could not institute a system unless the state of society was prepared for it, so it is necessary that the state of society must be prepared for a change before another Manu repeals what old Manu enacted, and reorganizes it on new prin-

ciples. Necessity lies at the bottom of all inventions, of all institutions and of all blessings. The Brahmans are now seen to leave off their sacerdotal avocations, and have recourse to the work of the Sudra for their maintenance. The Brahmans of this iron age, according to their own opinions, are men of degraded morals; and there is a general complaint among the orthodox class, that of those Brahmans who still hold the sacred charge, few can prove themselves competent to hold it by the breadth of their views, the extensive sphere of their knowledge and the purity and integrity of their character. Man cannot be happy without his spiritual wants being satisfied, and the Hindu nation cannot therefore long maintain its vitality under such a priesthood.

The Kshatriyas have virtually become extinct, from the face of the earth; the blood of the solar and lunar races may still flow in the veins of many, but they have made over their charge to the British rulers, and they now shine, not in the lustre of their ancestral glory, but as stars of India around that brilliant majesty, shedding her benign effulgence on the dark night of India, and proving to their satisfaction, according to their belief, her descent from the line of Yayati, the line of Ila, the true lunar race. The Vaisyas have given up their trade and navigation; the artisans and manufacturers their respective arts, and all have taken to service.

For the doctrine and precepts of our religion, we now consult Max Muller and Muir; for protection and security we look up to British arms; for the comforts of life, we are indebted to the English manufacturer and merchant. Ours is only to serve the British nation. We have all forsaken our respective trades and callings; and Brahmans, Kshatriyas, Vaisyas and all of us have turned ourselves into Sudras of Sudras. Such is now the state of our society.

English education has increased our wants, these wants are indeed supplied by the English, but that education is not yet such as to enable us to supply our own wants. Socially as well as religiously, it is destructive not constructive. Without any

disparagement of the learning which the colleges and Universities are now imparting to young men in poetry, history, philosophy and mathematics, it may be asserted, that this education with all its advantages is insufficient to raise the people to a state of material prosperity as well as of spiritual elevation. How can we as a nation expect to carry on manufactures by our sons of Industry, when we do not teach them the nature of the principles involved in their successful prosecution. The only hope for the prosperity of India rests on the attempt, that is unfortunately still unaccomplished, of organizing an institution to impart technical education to the youth of this country. "It has been asserted that India is only an agricultural country, but it is an agricultural and manufacturing country as well." It is still unrivalled in particular works, such as the Dacca muslins. "No one will examine them and marvel that they should have received such poetic names as the "evening dew" "the running water" the "woven air."

The following extracts ought to awaken us to begin our work at once for the prosperity of our country. They are taken from a work entitled "How to improve the productive industry in India and the East" by P. R. Cola. This writer has given very useful suggestions with estimates of capital to be laid out, and expenses to be supplied for each particular kind of manufacture profitable to be carried on in India.

"The birth place of cotton manufactures was India. India supplied Great Britain with yarn and cotton goods long before she furnished a pound of the raw material. Jaconets, mulmuls, doreas, were all originally manufactured in India. India not only carried on internal manufacture, but also an export trade. The Europeans carried the knowledge of this manufacture originally from India to Europe."

"But a revolution has since taken place. The tide of commerce now runs more rapidly against the Indians than it ever ran against the English. And why? Not because the British have made more progress in the delicacy of manipulation, even with the aid of machinery; the beautiful Dacca muslins

have scarcely been equalled by them as yet, but simply in the immense quantity of goods they can manufacture by the substitution of improved machinery." * * There is no doubt that had it not been for the invention and improvement of machinery, India would still have maintained her supremacy. But while every country in Europe was making some addition to its knowledge in useful arts and sciences, Asia slumbered in a death-like torpor, spell-bound and entranced by the accursed superstition which preyed on her strength."

"But now the time is come, when Asia must rise from her inactivity, cast off her superstition, march with the progress and civilization of the times, and among other things, (instead of spinning and weaving, dying and calico-printing, and manufacturing with rude apparatus, just as her forefathers did a thousand years ago) substitute the improved machinery of modern times. India must improve the resources nature has provided; she must develop industrial appliances, and give facility to the accumulation of wealth, by well directed capital and labor, and by applying improved machinery and the useful arts for the production of various commodities. There is no doubt that the marvellous prosperity of Great Britain, has to a great extent resulted from her manufactures, chiefly cotton, and that her wealth has been accumulated chiefly by manufacturing enterprise. The condition of any country must be precarious, as long as its people are chiefly dependent on the produce of the land. It is the prevalence of manufacturing industry that has placed European countries in a position of prosperity."

These quotations though very tempting we need not multiply. We clearly see that we should at once use some means to train up our young men to works of art and manufacture. Nature has not endowed all men with the same kind of abilities, the same tendencies and tastes; but we make our boys, all and every one of them, to pass through the same course of general unpractical education, just sufficient to enable them to do some service to the government or mercantile firms in the capacity of clerks and accountants. If we do not make use of the variety of

intellectual aptitudes and tendencies of our countrymen in a variety of ways, in which those natural gifts are intended to be used by the Giver, we really spoil them. Certainly we do not properly develop their mental faculties by forcing them to turn in one way, while nature impels them to a different direction. We thereby act against the will of God ; we oppose what God proposes. Our duty to God, then, no less than our duty to our country, a regard for our own welfare and care for the good of posterity, urge us to train our young men in the several departments of productive industry. When shall we then provide means to this end ?

Leaving it to the sense of duty of our countrymen to make these provisions, we may observe that on the reorganization of Hindu society, the two orders performing the functions of the Brahmans and Vaisyas must be at once formed of our own body ; but the British power must long continue to perform the functions of the Kshatriya order. May it continue to do so, as long as it sincerely seeks our welfare, and that it does so, we are often assured.

We cannot better conclude our observations than by giving some extracts from the excellent speech of His Excellency the Viceroy before the last convocation of the Calcutta University.

“The characteristic strength and weakness of the native intellect are essentially different from those of the English. The average English intellect needs development on the imaginative and sympathetic side of it, the average native intellect on the positive and practical side.”

Having then noticed the three stages through which the human mind passes in its process of development, viz : the theological, the metaphysical and the positive, and having also taken into account the indebtedness of the West to the East, he observes :—

“ Well, then, we sons of the west, what offering wholly ours, can we present to our ancestral East in requital for these early, these precious and still cherished gifts ? Gentlemen, the positive method is the special discovery of Western thought, and

to confer upon eastern life the practical benefits of Western civilization, it is to habits of positive thinking, formed by positive methods of observation, and to a salutary mistrust of all speculation, which cannot be verified in the domain of positive fact, that we should endeavour to train the native mind. But for this, merely literary culture is inadequate. The best education we can provide for the native community of this country is the education which will most rapidly and permanently fit it to assume practical and eventually, I hope, a prominent part in the development not only of its political, but also of its social, industrial, commercial and intellectual life. For in these days, political power is the child of social activity; in these days, industry and commerce are the parents of national prosperity; and whilst Religion guides, Science should stimulate, Literature reflect and Art adorn, the progress of a people."

His Excellency's advice to the promising representatives of Bengal is very eloquent.

"Commerce, Science, Literature and Art await your helpful recognition of their needs. Do not trust exclusively to government for your career. Trust yourselves; and trust those opportunities of usefulness which Providence never denies to the man who seriously seeks them. Then your fellow creatures will trust you; and your government will gladly and proudly welcome your co-operation for the good of the whole community."

PROGRESS IN BNEGAL.

By Una.

Civilization is the outcome of external influence, either of commerce or of conquest. The accounts we have of the Fuegians the Polynesians, and other savage tribes of the new world, prove the fact most strongly in the negative; positive proof is a mere matter of history. But the Civilization of a country is immediately dependant upon the acquisition of knowledge by its people and its diffusion among them. Premising these facts, which

have been proved by the ablest writers of the age, we shall proceed to observe the progress of Bengal as illustrated in its modern history. The year 1765 is an important era in its national history, when the Dewani of Bengal, Behar and Orissa was formally granted by Shah Alum to the English, who were then virtually the masters of the province; we must therefore confine ourselves to the period dating from the grant of the Dewani up to the present time.

From the accounts of Bernier and Tavernier, we learn that during the Mahomedan rule, there were neither seminaries nor Colleges for the diffusion of knowledge among the people of the country. They were therefore left to their own resources for educating themselves. Hence liberal education was a matter of impracticability with the general mass of the people, and the result was therefore ignorance and consequent superstition. If, again, we take into consideration the strong conservative principle of Hinduism, in which everything social, political and legal is mixed up with religion, we should not find it strange that the ignorance was wide-spread and the superstition deep-rooted. The working of change therefore in such a state of society was out of place and out of the question. Everything old must therefore be good, everything new, not sanctioned by the religious books, must be bad.

Whatever may be said of the Hindus of the other provinces of India, those of Bengal specially were devoid of the spirit of liberty by long subjection and oppression; martial spirit therefore had altogether become a thing of the past,—a mere matter of historical record: it was extinct during the Mahomedan period, but it had shown symptoms of decay even during the latter part of native rule. When Baktiar Khiliji entered the palace of Nuddea with a retinue of about twenty soldiers, Lakshmania, the then sovereign of Bengal, fled quietly without the show of the slightest resistance, and left his crown and kingdom at the mercy of the Mahomedans as if all along he had been possessing them as a usurper. Not even a single general raised his hand against the foreign conqueror, and his subjects submitted with-

out a grumble because it was ordained in the book of fate that they should be governed by a race of *mlechhas* ! The weakening influence of a tropical climate had its share also in making the people what they were.

The seat of the supreme government was far away from Bengal ; the administration of the province therefore was in the hands of the Nabob, a personage who did not at all think that he was responsible to any being for his government ; and his lieutenants—the formidable Fouzdars, who had the immediate collection of the revenue in their own hands, considered that the life, liberty, and property of the subjects were at their capricious disposal.

Thus we can form to ourselves a fair picture of Bengal before its administration was undertaken by the English. The generality of the people were grovelling in ignorance and superstition, spiritless and oppressed. Though the Mahomedans showed a better spirit of toleration to the religious exercises of the Hindus of Bengal than they displayed anywhere else, yet they strenuously and studiously checked the growth of national literature. Bengali literature, in fact, was then in its embryo state, and the Bengali language in a state of transition. Innumerable books were, indeed, written by the followers of Chaitanya, but all of them were marked with the spirit of the age, and they were calculated to strengthen the prejudices and superstitions which the people had formed under the circumstances in which they were placed.

We have been led to take this cursory view of the state of Bengal as it was at the time of the Mahomedans for our future purposes ; we do not, however, say anything about it two or three thousand years ago : it had then, from the accounts we have of it in the Mahabharat, the Ramayana, the Raghuvasa, and the travels of Fa Hian, attained a high state of civilization when England was inhabited by savages and wild beasts.

The history of the progress of a people is that of their intellectual acquirements. We must therefore give a brief account of the growth of the national literature of the Bengalis,

and the intellectual activity of the people as it is stimulated by the English Government.

The advantages of typography can never be sufficiently extolled ; and the introduction of Bengali typography in 1778 may be considered an epoch in the history of the vernacular literature of Bengal. The publication of Halhed's Grammar in that year is the earliest record we have of Bengali printing. Mr. Halhed was thoroughly versed in the Bengali language. The book was printed at Hughly, and the types were prepared by Sir C. Wilkins who has been justly designated the Caxton of Bengal. He taught one Panchanan, a blacksmith, the art of type-cutting, and from him the natives derived all knowledge of it.* Bengali books, however, were not begun to be printed and published till after the expiration of the eighteenth century.

The literature of Bengal is greatly indebted to the labors of the early Missionaries, especially to the indefatigable zeal and assiduity of Dr. Carey of the Serampore Baptist Mission in the cause of vernacular literature and popular education. The memory of that great philanthropist will ever be remembered with gratefulness as long as the Bengali language shall last. "To Missionaries the languages of India owe a great deal. They found the higher range of terms appropriated by the learned, and they have given them to the common people. They found many of the languages, stiff; they have made them flexible. They have brought down the high language of the Brahmin; they have elevated the *patois* of the Sudra, and thus formed a middle tongue, capable of being used with ease and elegance by the best educated classes. The Tamul and Bengali languages have, especially, been formed and established in this manner."

From the year 1801 up to 1835, that is, from the earliest publications of works, printed in Bengali,† up to the close of the

* No. 35, Vol. XIII. *Calcutta Review*.

† Carey's *Bengali Grammar and Dictionary*; *Pratīpāditya charitra* by Rāmram Basu; *Rajah Krishna Chandra Ráy Charitra* by Rājib Lochan; *Rājārali* by Mritanjaya Vidyānkar; *Hitapadesha* by Goluck Nath; these books were published in 1801.

provisional administration of Sir Charles Metcalfe, is an important period in the annals of Bengali literature.

"A change came upon the spirit of the scene." It was within this period of thirty-five years, that numerous publications were issued, newspapers were started for the information of the people, schools and colleges were created for public instruction, societies were established for the supervision of education and of publications, and the freedom of the press was granted by the government. It was, indeed, a period of intellectual activity among the people; a stimulus having been given to the popular intellect. The Bengal code of Regulations having been passed within this period, the people were in the secure enjoyment of their liberty and property, and they were therefore better able to direct their attention to the condition of their society. It was during this period that those ideas were gradually forming which afterwards served so much to throw off the shackles of the prejudices which had their foundation in the ages of the past; for normal ideas can never be formed except in the halcyon days of security.

Among the institutions which were formed within the first twenty-three years of the present century, and which gave an impetus to Bengali Literature by the publication of vernacular books, the first place should be given to Fort William College founded by the Marquis of Wellesley in the year 1800; and though the other institutions were Missionary Societies, yet they served by their frequent publications to elevate the Bengali language from a vulgar *patois*, as it then was, to a fixed status. Mr. Ellerton, an indigo-planter, was the first man in Bengal, who founded indigenous schools near Malda for the instruction of native children. But it was in Chinsura, that the Vernacular schools first flourished under the Superintendence of Mr. May in 1814, "for the support of which the Marquis of Hastings allowed 600 Rs. monthly—the *first* grant made by Government in Bengal for the promotion of Vernacular education." Since that year vernacular schools began to crop up in all parts of the country, and we see in 1820, from the first annual

Report of the Calcutta Society, that in Calcutta alone there existed 188 indigenous schools, containing 4,146 children. In consequence of the advancement made by the people, the Sanskrit College was founded in 1824; it was planned by Ram Komul Sen, the author of the celebrated "Dictionary," who labored so enthusiastically for the promotion of vernacular education.

In 1818 the first Bengali Magazine, the *Diga-darshan*, was published at Serampore. Though it existed only for three years, yet within this short period it contributed much to expand and enlighten the minds of the people.

The Newspaper is the great bulwark of a civilized nation. It is a chain which binds the most distant provinces, and makes their people feel as if they are members of the same household. It is the medium through which the governor and the governed speak. It is the great arena in which matters of politics are discussed by the people. The first publication, therefore, of the Bengali newspaper, the *Samachar Darpan* of Serampore, on the 23rd May of 1818, was hailed with delight. The Marquis of Hastings, a great friend of native education, hastened to write a letter of approval to the Editor on its first publication, and gave every sort of encouragement to the paper. Then followed the publication of the *Chandrika*, the *Kaumudi*, and other newspapers. Though the editorials of early native newspapers were never taken notice of by the authorities, yet they quietly created everywhere public opinion among the people. They now play an important part in Bengali society, and this has been brought about by the freedom of the press granted by Sir Charles Metcalfe in the year 1835.

This is a brief account of the growth of the vernacular literature of Bengal up to 1835; and its history from 1836 up to the present year,—a period of forty years,—is only the history of its development. We cannot in the short space of a Magazine article follow the development in all its ramifications: suffice it to say that Bengali Literature has now received a shape, form and tone from the pen of such writers, living and dead, as Akhoy

Koomar Dutt, Iswar Chandra Vidyasagar, Kally Prosonno Sing, Deno Bandhoo Mitter, Michael Madhoo Soodan Datta, and Bankim Chandra Chatterjee. The Bengali language can now rank with any of the literary languages of the world. Though it is still susceptible of improvement, yet its physical characteristics will remain unchanged. We shall now give a brief history of English Education in Bengal. The introduction of the system has been the cause of the renovation of Bengal, and the result carries with it all the signs of the future greatness of the Empire. Before the foundation of the Hindu College in 1816, there indeed existed a certain number of insignificant schools, but they being all set up by private gentlemen, could not afford to teach all classes of people. To hold lucrative appointments in government offices and large mercantile firms in Calcutta, to carry on intercourse with the Europeans among whom English was the language of business and familiar dealings, were strong inducements to the natives to learn the English language. Moreover, to be able to speak English, to read and write it, were not only considered useful, but fashionable. All these motives served to stifle the prejudices against learning the European language. To meet, therefore, the growing demand for receiving instruction in English, the Hindu College was set up by some influential native gentlemen. Several European gentlemen also greatly assisted in establishing the college, among whom may be mentioned Sir E. H. East, and David Hare. For many years after its establishment, it remained a private institution, and it was supported mainly by the contributions of native gentlemen. In 1824 the Government resolved to extend public support to the college, and placed it under the management of the General Committee of Public Instruction. By the Statute 53 Geo. III. Cap 255, passed in 1813, it was provided that all colleges and seminaries in India should be subject to the Board of Commissioners, and that the Governor-General in Council should make provisions for schools, public lectures, and other literary institutions for the benefit of the natives, subject to the control of the Board. Government therefore gave liberal aid for the support of the Hindu College. The

students of the college were all Hindus, and no person of any other creed was admitted into it. Besides English, the college afforded instruction in the vernaculars also.

In the early part of the present century, the decay of Sanskrit learning among the Hindus attracted the attention of government; and the Sanskrit language being the source and root of the principal vernacular dialects of India, it was considered that a systematic training in the Sanskrit language would promote the vernacular literature of the people. The Sanskrit College therefore was founded in Calcutta in 1824. It was strictly a government institution. The object of the Institution is thus described in a Government Resolution. "The committee will bear in mind that the immediate object of the Institution is the cultivation of Hindu literature. Yet it is in the judgment of His Lordship in Council, a purpose of much deeper interest to seek every practicable means of effecting the gradual diffusion of European knowledge. It seems indeed no unreasonable anticipation to hope, that if the higher and educated classes among the Hindus shall, through the medium of their sacred language, be imbued with a taste for European literature and science, a general acquaintance with these, and with the language whence they are drawn, will be as surely and extensively communicated as by any attempt at direct instruction by other and humbler seminaries." The first project of introducing European knowledge by means of lectures on Natural Philosophy proved a complete failure, inasmuch as none of the students possessed that knowledge of English which was necessary to understand them. An English class was therefore formed in 1827. "When the class was opened, forty pupils joined it, all of whom had to commence the alphabet." In 1835 however it had to be abolished owing to the small number of students, but it was again revived after the lapse of five years.

The Madrasa College of Calcutta is the oldest of Government Institutions in Bengal, being founded by Warren Hastings in 1781. It was established for the express purpose of qualifying Mahomedans by means of Arabic and Persian education for the

law offices in Courts of Justice. English instruction however was not introduced till the close of the year 1824, when a class was formed in the College. In the history of the English class we have a ridiculous account of the apathy of the Mahomedans towards receiving English education. The students were drawn in the hope of receiving an augmentation to their stipend, and whenever the government attempted to stop the stipends and introduce tuition fee, the class was no longer attended. Thus the class had to be abolished for three or four times and revived again. The students made so little progress in the study of English, that "when the Medical College of Calcutta was opened, not a single Mahomedan candidate came forward who had even a moderate knowledge of English, and consequently no Mahomedans were admitted." Comparatively speaking, the Mahomedans generally have made little improvement in the study of English. Even so late as the year 1871, we find from the Report on Public Instruction, that "there has been during the year a decrease of 2 Colleges and 87 under-graduates. The decrease in the number of general colleges is owing to the abolition of the Chittagong Small College, and the omission of the name of the Calcutta Madrassa from the facts of its having no undergraduate pupils."

In 1830 the General Assembly's Institution was founded, and some years after the Free Church Institution. These were eventually enlarged into colleges; and the Dacca School, which was converted into a college in 1842, was opened in 1835. These were the institutions that existed in 1835 for imparting English instruction to the natives of Bengal. Besides these there were several schools set up by private parties.

In that year instruction was not only afforded gratuitously in all the colleges then existing, except the Hindu College, but the pupils were paid for their regular attendance, that is, were tempted to place themselves under instruction by artificial encouragement in the form of subsistence allowance. The real cause, so far as we have been able to ascertain, for this coldness and want of zeal on the part of the people when government was doing so much for their education, was the apprehension which

pervaded the minds of parents and guardians of children that Bengal was going to be christianized. From 1793 to 1812, 188 natives and from 1813 to 1832, 1078 natives of Lower Bengal having been converted to the Christian religion by the Missionaries, it was imagined that schools and colleges set up by any person of the race to which the Missionaries belonged, were so many traps to get them into the faith of Christ. It was on account of the greater confidence that the people had in the Hindu College, it being a native institution, that it was more largely attended than any other seminary or college. We can therefore very well understand why its native managers fought so much to make it exclusively a Hindu Institution, even after government aid was granted to it. With respect to other institutions, the people tried to keep themselves as much aloof from them as possible. On the one hand, prejudices were keeping them back, on the other hand, prospect of gain, honor, and livelihood were urging them on. At the outset, therefore, Government had to overcome religious prejudices and incur large expenses for the dissemination of European knowledge among the Hindus of Bengal.

Within the next twenty years, Colleges were founded in Chinsurah, Krishnagar, and other principal towns of Bengal. Schools were established in all parts of the province. In fact, they were objects and sources of speculation and livelihood to many private individuals.

In 1857 the creation of the University of Calcutta marks the advancement made by the people. Fifteen Colleges now exist in Bengal for the diffusion of European knowledge besides fifteen thousand schools. No conqueror, like the English, can take to himself the glory of difusing knowledge among the conquered nation within so short a period and of revolutionizing their ideas based on the prejudices of time immemorial. But unlike other conquerors, the English found the soil cultivated; the only thing that remained for them was to sow the seeds of knowledge broadcast; and we now see the desired fruit.

Western learning imparts a peculiar freedom to the intellect, in which the oriental is certainly defective. The dogmatic princi-

ples of Hindu philosophy instead of allowing a free play to the intellect, burden it with its dogmas. European intellect tends towards utility, whereas that of the Hindu is peculiarly contemplative. The direction which the Hindu intellect has taken is always towards the support of the religious fabric created at a time when society was in its infancy. Books, tenets, principles advocate only an unquestioning reverence for the past. Discouragement of innovation which could not be sanctioned by the theories of olden times must follow as a matter of necessity. A nation therefore which must refer to the circumscribed limits of old books to meet every new exigency of society, can not experience the march of ideas, and it must necessarily be either in a stationary or in a declining condition. The Pauranic period of Hinduism had fixed the destiny of the nation by interfering in all matters, religious, social and political, and enjoining the people to follow those principles. Deviation from the rules of the Puranas was a sin to be met with condign punishment in after-life. Thus the wings of progress were pinioned. It therefore required a strong external agency to raise the people from this intellectual depravity. And that external agency has now turned out to be western civilization and knowledge. Every improvement therefore must be by striking at the root of orthodoxy. All that hitherto has been effected has been in direct contravention of the conservative principle. The first person who broke through the trammels of Hinduism and set the engine of progress in motion, was Rajah Ram Mohun Roy. His history was the history of the time. No reformer can be successful unless the minds of men are prepared to receive his doctrines. A reformer is the spokesman of the feelings of the time. English education had caused a revolution in the ideas of the people: they were prepared to receive his doctrines. Rajah Ram Mohun Roy remarked the bad effects of Hinduism upon the nation: he was disgusted at the superstition, ignorance, and prejudices of his idolatrous countrymen. He marked also the social disunion caused by sectarian principles. That these were the results of a polytheistic theology and the conser-

vatism of a selfish hierarchy, he was fully aware. He therefore determined to lay the axe at the very root of orthodoxy. Well versed in Sanskrit literature even from an early age, he published translations of the *Upanishads*, and preached the doctrine of monotheism as the true religion of his country. He suffered persecution like all other reformers. But his call to the worship of one God was responded to by the educated class. Many of them joined him, and found that institution now called the Brahma Samaj.

Reformation in religion leads to social and political reformation. The effect of this religious union has markedly told upon the social system. The institution of caste is one of the most ancient systems in India. Whether it existed before Manu, or as some suppose after his time, by extending the analogy of Plato's Republic to his Institutes, it is sufficient to observe the wide separation that has been made between the four classes. True it is that it shows a nation far advanced in civilization; true also that the system originated in the idea of general good. But it must be acknowledged that all systems generally become rotten by time. The Hindu society that existed three thousand years before is not the society that exists in the nineteenth century. Old ideas have given place to new ideas; and the manners and customs that influenced national thought have undergone a great change. The institution of caste therefore instead of doing any good as it did when circumstances were different, has on the other hand served to sever that bond of union between the various classes. Systems should adapt themselves to social circumstances: old systems should give place to new ones. The reformed religion will no doubt produce a beneficial influence upon the social system by uniting the people together.

It is to the exertions of Ram Mohun Roy that we owe the abolition of the horrible rite of Suttee. This odious custom is revolting to the feelings and ideas of humanity. Being engrafted in religion, it was not repugnant to the accustomed views of an orthodox Hindu. From the time of Taittiriya to the time of Lord Bentinck, the rite was performed throughout the whole

length and breadth of the land. It was seen by the Greeks on the banks of the Indus in the fourth century before Christ; it was seen by the English on the banks of the Hooghly eighteen hundred years after Christ. Akbar could not check the performance of this revolting ceremony: the moral atmosphere of the nation was shrouded in the darkest superstition. It was not till English education had dispelled intellectual darkness that the eyes of the people were opened to the enormity of the custom. Regulation XVII of 1829 was passed supported by the educated portion of the native community. Even then the vast majority of the people throughout India awoke to a sense of the deep atrocity of the rite, and the practice was altogether abandoned in some districts. Laws and customs should conform themselves agreeably to the march of ideas, and the law which can not suit itself to the intellectual progress of the people must in time become a dead letter. Though the law abolishing Suttee was once passed, and passed for good, and the custom could not be revived again, thus making the regulation a mere fact of history, yet the latter has left a trace upon other but less repugnant customs. Indeed all customs and systems are as it were links in the chain of our social existence, and the affection of one is more or less the affection of the whole.

Up to the early part of the present century travelling was confined within the boundaries of India. To go to other countries, especially by crossing the sea, was considered a violation of social laws. The punishment was excommunication. We do not certainly say that the punishment has been less in our more enlightened days, but what we say is, that there has grown more courage in the hearts of the people to brave social persecution. Thus one of the great avenues of knowledge was closed against the people. But it was also to Rajah Ram Mohun Roy, who first paved the way for the enterprising modern traveller by setting the law at nought, that we owe the desire of seeing the world outside India. This restriction undoubtedly is comparatively of modern origin, for in ancient times, the indirect evidence afforded by the presence of Indian goods in the countries

of Europe and Africa, and the direct allusions contained in the Vedas and the works of the Buddhistic period to sailing vessels on the ocean, show the difference that existed in the ideas of the people of ancient and modern India. From the days of Cicero down to those of Chesterfield, the subject of the peculiar advantages derived from travelling has been exhausted ; but these were not unknown to the Hindus, for though the Purans interdict sea voyages, yet they attach great merit to pilgrimages from Gangotri to cape Comorin, and from Dwarika to Jagannath.

The prosperity of a nation depends much upon the intellectual advancement of its women. When the early training and the formation of ideas of children who are to become the leaders of a future generation are left entirely in the hands of their mothers, it is clear that they would imbibe the principles inculcated to them at this tender period by their female guardians. But how can these principles give a healthy tone to the mind when the teachers themselves are brought up in ignorance, and when their knowledge of the world is confined within the four walls of the Zenana? The amelioration of the condition of women therefore was a subject which early attracted the attention of the educated portion of the native community. This was one of the results of English education. In spite of the evidence that exists of female education in ancient and mediæval India,—even so late as the twelfth century when Lilavati flourished,—the general mass of the people have been slow to encourage what they consider an innovation.

Among the customs which are to be deplored, the one most prominent is that of the interdiction of the marriage of widows. It is interdicted since the beginning of the Kali yug, but we read of such marriages in the epics of ancient India. It seems the country at one time was over populated ; true we have no definite text to justify our view, but we have various facts from which such a conclusion can be drawn. Whatever might have been the state of society when the prohibition of the marriage of widows first originated into a custom, certain it is that those circumstances do not exist at present. In spite of the attempts

that have been made by Eshwara Chandra Vidyasāgara to convince his country-men that such was not the law of the country, in spite of the passing of Act XV of 1856 removing "all legal obstacles to the marriage of Hindu widows," the people have not been able to throw off the shackles put on them by superstition. Ask the opinion of every individual educated Hindu, and he will answer you that no obstacles ought to exist. And yet why this reluctance? The Hindu religious fabric is based upon an adamant basis, which will require a great deal of time and education to shatter; the system of caste brings all its force to uphold such a demoralizing custom. But we have to deal with tendencies; all real history deals with the tendencies of a nation, and we assert that this movement is in the right direction, which will be consummated in the fullness of time.

We have already said that the establishment of the Brahmo Samaj would greatly affect many orthodox customs in the course of time; and certainly our expectations have been partially fulfilled. For it is through the exertion and influence of the Brahmos that the act regarding Brahmo marriage was passed, which is another name for inter-marriage and the abolition of early marriage. However inconsiderable may be the number of marriages that have taken place under the act, yet it has a very significant bearing for the future of Bengal. It shows the tendency of the educated section of the community. We can not expect big things done all in a moment, we must leave them to the future for their maturity.

The result of English education in Bengal has displayed itself not so much in the acts of the people as in their ideas. It has given a shape and form to their intellect. It has given a turn to the movements of their mind, which though slow at present, yet its direction is towards a certain fixed object which it will ultimately attain. Among the signs of this intellectual movement may be mentioned the spirit of enquiry which has grown up in the minds of the people. It has produced by a thirst for knowledge, and its effect is scepticism. And it is scepticism which marks the dawn of progress. In all countries people

always begin by inquiring into their religion, as being a subject which relates to their temporal as well as their eternal welfare, before they extend their investigation into the department of politics. The investigation of religion depends upon philosophy which every man carries in his own mind. India by her physical characteristics, her institutions, laws and customs, is pre-eminently religious. Ignorance made her superstitious. But the light of English education has opened the eyes of the people, and laid bare all the defects of their religion, which have obstructed the path of true improvement. It is no wonder therefore that some of our educated countrymen have been led by inquiry into scepticism. However deplorable this tendency may be when seen from a religious point of view, it must be admitted that it is a healthy sign, and a very significant fact for the future of Bengal. Inquiry, when once it begins in any point of our social life does not stop there ; it gradually extends to other points wherein our interest is concerned. It becomes strengthened with experience and steady with success. Doubt therefore is the harbinger of real progress.

As a consequence of their spirit of enquiry may be cited the various associations and clubs which are increasing every day in all parts of the country for the purpose of discussing political questions. It is indeed gratifying to observe that people now-a-days have learnt to take interest in matters like these. Such discussions have the effect of strengthening the hands of the governing class in the administration of justice, and of making the subjects aware of their rights under the government. The relation that subsists between the governor and the governed becomes closer under such circumstances. These associations will in time create unity among the people by continuing to raise their sympathies in matters where their interest is concerned. Even at present a glimmering of that feeling we occasionally get. It will indeed be a glorious day for India when all her educated people shall combine to take lively interest in all matters of public importance. Such movements will have the effect of ventilating our grievances before our rulers, and though one governor may not

think it proper to redress them on the ground of expediency, yet with our perseverance we may be successful with another. Another effect of these associations will be the creation of public opinion. The press is the only means by which public opinion is at present created. But these political associations will in time make it firm and strong. And if any country requires public opinion more than another for the guidance of its legislators, it is India. Our benign government has given us full liberty of speech; indeed, it is England's pride and glory to do so; she is aware that her own constitution, which is the most free in all Europe, has derived its strength from such a source. We ought to make a good use of that liberty by disseminating sound principles of politics among the people.

ECHOES OF THE FRENCH POETS.

FRAGMENT OF A JACOBITE LAY.

Le Comte F. De Gramont.

Montrose, Claverhouse, where are your people all?
 Have I not seen, down there, your standards tall
 Girt by the glittering claymores of your bands?
 No, the last combat has not yet been lost,
 The earth shall shake again, and swords be crost.
 Hark! 'Tis the pibroch ringing o'er the lands.

Alas! It was the winds the echoes stirred,
 Across the thickets 'twas the passing herd
 Guarded by herdsman slow and taciturn.
 And of our sacred dead, the moss-grown graves,
 Gather around them but a band of slaves,
 Or of nocturnal spectres frowning stern.

Gone are the heroes,—all, in battle slain,
 Those valiant Scotchmen shall not wake again!
 Claverhouse, Montrose, sleep both in the Lord.
 Hope there is none, yet believe O my king,

His last drop of blood thy servant would wring
For thee, like his sires, who died on the sword.

SONNET.

Le Comte F. De Gramont.

'Tis not the first man killed by careless blame
Flung by an idler. Many more have died
Unseen and bleeding at the left-hand side,
Struck by some thoughtless archer's random aim.
A flower requires not storm or lightning-flame
To blight its beauty. Clumsy hands applied
Crack the pure crystal to heaven's bow allied.
A hailstone's mortal to the dove's frail frame.
And far more delicate than trembling dove,
Or crystal prized, or flower in beauty bowed,
Is the poor gifted artist's heart of love.
But like a selfish headstrong child, the crowd
Breaks in its play a gem, all price above,
And then,— 'I did not touch it,'—cries aloud.

SONNET.

Le Comte F. De Gramont.

Often of old, in Germany and France,
A knight enamoured of a fair unknown,
Put on his mail and sallied forth alone
To search her, through the boundless earth's expanse.
His visor down, in rest his glittering lance,
He left behind, the land he called his own,
And rocks and vales with flowers beloved strown,
Until he met his heroine by chance.
Adventurous thus, in shores beyond the sea
My bride of steel I seek, and cares discard,
And well my heart's whole love may rest in thee,
Sword parted from me by a fate too hard,

For from thy point blood-tarnished flashes free
A lightning ever, answering my regard.

REVERIES.

Sainte-Beuve.

'Tis eve ; the garish day has past
Upon their thrones mysterious, rise
The silent moon and stars at last ;
And like a placid lake and vast
My soul reflects them and the skies.

Down, down beneath the waves of thought
The fair lake spreads o'er sands of gold,
And there the vault is balanced, wrought
In colours softer,—vainly sought
In the blue pall above unrolled.

Enamoured with the picture grand
At first I gaze and only gaze ;
But soon desiring more, my hand
I stretch to touch the fairy land,
And back recoil in wild amaze.

Sudden departs the starry vault,
Departs the light that charmed the view,
O foolish poet, thine the fault !
That sight no more shall thee exalt ;
Reflected moon and stars adieu !

“Fair moon and stars no longer hide,”—
My foolish hope renounced, I cry !
And by degrees the waves subside,
Once more the picture in the tide,
Is mirrored—oh so gloriously !

Shall I again attempt, I think,
To seize the mirage as before ?
Ah no ! But leaning on the brink,

The calm that late I drank shall drink,
And dream, and dream for evermore.

SONNET.—TO MY MOTHER.

Henri Heine.

Proud from my birth, I never care to pay
Homage to men, whatever be their place,
No king may boast that looking me in face,
He,—mortal,—made me turn my eyes away ;
But in thy holy presence, let me say,
My pride, O mother, fades and leaves no trace,
And the wings drop that bear me up through space
To scale the skies in veriest open day.
Am I o'erwhelmed because thy powerful soul
Penetrating all earthly things is lost
In God's own bosom, its predestined goal ?
Or is it rather that my mind is crost
By memories sad of wounds I often gave
A heart so tender, loving, patient, brave ?

L'OISEAU QUE J'ATTENDS.

Hégésippe Moreau.

The bright suns dead will soon be born,
And lo ! The birds already make
Their nests, on bush, and tree, and thorn,
And graze the wood, and skim the lake ;
Each morn a sound of wings goes by,
And I arise, and hope, and fret,
The swallows darken half the sky,
But where's my bird, it comes not yet.

I've known ambition since the day
I saw an eagle heavenward bound
Contemplate from its cloudlands gray
The dusty insects of the ground.

In tempests black I hear it scream,
And see its beak in red blood wet,
But now no more of glory dream—
Ah, where's my bird, it comes not yet.

The nightingale delights to pick
A blade or worm, or bit of bread,
And hides in woods 'mid foliage thick
To sing one day ; and then is dead.
It sings of love—oh irony !
It only wakes a vain regret,
What need have I of harmony ?
My bird, my bird, it comes not yet.

I see the martlet of the shore
Above a lake of blue and gold,
As o'er his dreams a poet, soar,
Then balanced, slumber in the cold.
Wheel, flutter, sleep, at thy sweet will
O happy brother ; I have met
But scorn upon the Muse's hill ;
Ah, where's my bird, it comes not yet.

O come at last, I pray thee, bird !
Dark messenger from heaven of good,
Raven whose croak Elijah heard
Whose crumbs in deserts were his food ;
Come with the part to me assigned,
'Tis time, alas ! the shadows set ;
Past with the prophet ! I can find
Nowhere my bird,—it comes not yet.

T. D.

THE FOLK-TALES OF BENGAL.

By Mother Goose.

IX. THE ORIGIN OF OPIUM.*

Once on a time there lived on the banks of the holy Ganga a Rishi† who spent his days and nights in the performance of religious rites and in meditation upon God. From sun-rise to sun-set he sat on the river-bank engaged in devotion, and at night he took shelter in a hut of palm leaves which his own hands had raised in a bush hard by. There were no men and women for miles round. In the hut, however, there was a mouse which used to live upon the leavings of the Rishi's supper. As it was not in the nature of the sage to hurt any living thing, our mouse never ran away from him, but on the contrary went to him, touched his feet, and played with him. The Rishi, partly in kindness to the little brute, and partly to have some one by to talk to at times, gave the mouse the power of speech. One night the mouse standing on its hind legs and joining together its fore legs reverently, said to the Rishi—"Holy sage, you have been so kind as to give me the power to speak like men. If it will not displease Your Reverence, I have one more boon to ask." "What is it," said the Rishi, "what is it, little mousie? Say what you want." The mouse answered—"When Your Reverence goes in the day to the river-side for devotion, a cat comes to the hut to catch me. And had it not been for fear of Your Reverence, the cat would have eaten me up long ago; and I fear it will eat me some day. My prayer is, that I may be changed into a cat that I may prove a match for my foe." The Rishi became propitious to the mouse, and threw some holy water on its body; and it was at once changed into a cat.

* This story is not mine own. It was recited to me by a story-teller of the other sex who rejoices in the *nom de plume* "An Inmate of the Calcutta Lunatic Asylum." MOTHER GOOSE.

† A holy sage.

Some nights after, the Rishi asked his pet—"Well, little Puss, how do you like your present like?" "Not much, Your Reverence," answered the cat. "Why not?" demanded the sage, "are you not strong enough to hold your own against all the cats in the world?" "Yes," rejoined the cat, "Your Reverence has made me a strong cat able to cope with all the cats in the world; but I do not now fear cats; I have got a new foe. Whenever Your Reverence goes to the river-side, a pack of dogs comes to the hut, and sets up such a loud barking that I am frightened out of my life. If Your Reverence will not be displeased with me, I beg you to change me into a dog." The Rishi said, "Be turned into a dog," and the cat forthwith became a dog.

Some days passed when one night the dog said thus to the Rishi:—"I cannot thank Your Reverence enough for your kindness to me. I was but a poor mouse and you not only gave me speech but turned me into a cat; and again you were kind enough to change me into a dog. As a dog, however, I suffer a great deal of trouble; I do not get enough food. My only food is the leavings of your supper, but that is not sufficient to fill the maw of such a large beast as you have made me. O how I envy those apes who jump about from tree to tree, and eat all sorts of delicious fruits! If Your Reverence will not get angry with me I pray that I be changed into an ape." The kind-hearted sage readily granted his pet's wish, and the dog became an ape.

Our ape was at first wild with joy. He leaped from one tree to another, and sucked every luscious fruit he could find. But his joy was short-lived. Summer came on with its drought. As a monkey he found it hard to drink water out of a river or of a pool; and he saw the wild boars splashing in the water all the day long. He envied their lot and exclaimed—"O how happy those boars are! All day their bodies are cooled and refreshed by water. I wish I were a boar." Accordingly at night he recounted to the Rishi the troubles of the life of an ape and the pleasures of that of a boar, and begged of him to change him into a boar. The sage, whose kindness knew no bounds, complied with his pet's request and turned him into a wild boar. For

two whole days our boar kept his body soaking wet, and on the third day as he was splashing about in his favourite element, whom should he see but the king of the country riding on a richly caparisoned elephant. The king was out hunting, and it was only by a lucky chance that our boar escaped being bagged. He dwelt in his own mind on the dangers attending the life of a wild boar, and envied the lot of the stately elephant who was so fortunate as to carry about the king of the country on his back. He longed to be an elephant, and at night besought the Rishi to make him one.

Our elephant was roaming about in the wilderness, when he saw the king out hunting. The elephant went towards the king's suite with the view of being caught. The king seeing the elephant at a distance admired it on account of its beauty, and gave orders that it should be caught and tamed. Our elephant was easily caught, and taken into the royal stables, and was soon tamed. It so chanced that the queen expressed a wish to bathe in the waters of the holy Ganga. The king, who wished to accompany his royal consort, ordered that the newly-caught elephant should be brought to him. The king and queen mounted on his back. One would suppose that the elephant had now got his wishes, as the king had mounted on his back. But no. There was a fly in the ointment. The elephant who looked upon himself as a lordly beast could not brook the idea that a woman, though a queen, should ride on his back. He thought himself degraded. He jumped up so violently that both the king and queen fell to the ground. The king carefully picked up the queen, took her in his arms, asked her whether she had been much hurt, wiped off the dust from her clothes by his handkerchief, and tenderly kissed her a hundred times. Our elephant after witnessing the king's caresses scampered off to the woods, as fast as his legs could carry him. As he ran he thought within himself thus:—"After all, I see that a queen is the happiest of all creatures. Of what infinite regard is she the object! The king lifted her up, took her in his arms, made many tender enquiries, wiped off the dust from her clothes with

his own royal hands, and kissed her a hundred times ! O the happiness of being a queen ! I must tell the Rishi to make me a queen !” So saying the elephant after traversing the woods went at sun-set to the Rishi’s hut, and fell prostrate on the ground at the feet of the holy sage. The Rishi said, “ Well, what’s the news ? Why have you left the king’s studs ? ” “ What shall I say to Your Reverence ? You have been very kind to me ; you have granted me every wish of mine. I have one more boon to ask, and it will be the last. By becoming an elephant I have got only my bulk increased, but not my happiness. I see that of all creatures a queen is the happiest in the world. Do, holy father, make me a queen.” “ Silly child,” answered the Rishi, “ how can I make you a queen ? Where can I get a kingdom for you and a royal husband to boot ? All I can do is, to change you into an exquisitely beautiful girl, possessed of charms to captivate the heart of a prince, if ever the gods grant you an interview with some great prince ! ” Our elephant agreed to the change ; and in a moment the sagacious beast was transformed into a beautiful young lady to whom the holy sage gave the name of Postomani, or the Poppy-seed lady.

Postomani lived in the Rishi’s hut, and spent her time in tending the flowers and watering the plants. One day as she was sitting at the door of the hut during the Rishi’s absence, she saw a man dressed in a very rich garb come towards the cottage. She stood up and asked the stranger who he was, and what he had come there for. The stranger answered that he had come a-hunting in those parts, that he had been chasing in vain a deer, that he felt thirsty, and that he came to the hut of the hermit for refreshment.

Postomani.—“ Stranger, look upon this cot as your own house. I’ll do every thing I can to make you comfortable ; I am only sorry we are too poor suitably to entertain a man of your rank, for if I mistake not you are the king of this country.”

The king smiled. Postomani then brought out a water-pot

and made as if she would wash the feet of her royal guest with her own hands, when the king said—"Holy maid, do not touch my feet, for I am only a Kshatriya, and you are the daughter of a holy sage."

Postomani.—"Noble Sir, I am not the daughter of the Rishi, neither am I a Brahmani girl; so there can be no harm in my touching your feet: besides, you are my guest, and I am bound to wash your feet."

King.—"Forgive my impertinence, what caste do you belong to?"

Postomani.—"I have heard from the sage that my parents were Kshatriyas."

King.—"May I ask you whether your father was a king, for your uncommon beauty and your stately demeanour show that you are a born princess."

Postomani without answering the question went inside the hut, brought out a tray of the most delicious fruits, and set it before the king. The king however would not touch the fruits till the maid had answered his questions. When pressed hard Postomani gave the following answer:—"The holy sage says that my father was a king. Having been overcome in battle, he, along with my mother, fled into the woods. My poor father was eaten up by a tiger, and my mother at that time was brought to bed of me, and she closed her eyes as I opened mine. Strange to say there was a bee-hive on the tree at the foot of which I lay; drops of honey fell into my mouth and kept alive the spark of life, till the kind Rishi found me and brought me into his hut. This is the simple story of the wretched girl who now stands before the king."

King.—"Call not yourself wretched. You are the loveliest and most beautiful of women. You would adorn the palace of the mightiest sovereign."

The upshot was, that the king made love to the girl and they were joined in marriage by the Rishi. Postomani was treated as the favourite queen, and the former queen was in disgrace. Postomani's happiness, however, was short-lived. One day as she

was standing by a well, she become giddy, fell into the water, and died. The Rishi then appeared before the king and said—"O king, grieve not over the past. What is fixed by fate must come to pass. The queen, who has just been drowned, was not of royal blood. She was born a rat; I then changed her successively, according to her own wish, into a cat, a dog, a boar, an elephant, and a beautiful girl. Now that she is gone, you again take into your favour your former queen. As for my reputed daughter, through the favour of the gods, I'll make her name immortal. Let her body remain in the well; fill the well up with earth. Out of her flesh and bones will grow a tree which shall be called after her Posto, that is, the Poppy tree. From this tree will be obtained a drug called opium, which will be celebrated as a powerful medicine through all ages, and which will always be either swallowed or smoked as a wonderful narcotic to the end of time. The opium swallower or smoker will have one quality of each of the animals to which Postomoni was transformed. He will be mischievous like a rat, fond of milk like a cat, quarrelsome like a dog, filthy like an ape, savage like a boar, and high-tempered like a queen.

Here my story endeth,

The Notiya-thorn withereth, &c.

MOTHER GOOSE.

NOTICES OF BOOKS.

Valmiki and his Times, Or a view of the state of Society, Religion, Polity, Commerce, &c. of Valmiki's times as can be gleaned from the Epic of Ramayana. By Praphulla Chandra Banerjea. Calcutta: Giris-Vidyaratna Press. 1876.

This is a most admirable book. As the title indicates, the object of the treatise is to give a view of the state of society in India during the times covered by the *Ramayana*; and a very just view it is, though we have not yet got the whole of it. We hope the author will complete his work by the publication of another volume.

Kayastha Sadgopa Sanhita. By Govinda Chandra Gossami. Calcutta : Kavya Prakasa Press. B. E. 1283.

The object of this book is to vilify the Kayastha caste, and to glorify the Sadgopa caste. The former are said to be descended from the Kahars, one of the lowest castes of the Hindus; and the latter are said to be the descendants of the ancient Vaisyas. The author has failed to prove these extraordinary assertions.

A Biographical Sketch of David Hare. By Peary Chand Mittra. Calcutta : Newman and Co. 1877.

We are greatly indebted to Baboo Peary Chand Mittra for giving us a sketch of the career of David Hare who may be justly regarded as one of the great pioneers of English education in Bengal. The book bristles with information of a most interesting kind, and contains materials for the First Chapter of a future History of English Education in India. We commend the book to the attention of our readers.

THE BENGAL MAGAZINE.

APRIL, 1877.

THE CONVOCATION SPEECH.

By A Hindustani.

The Viceroy's splendid speech at the last Convocation of the Calcutta University is one of the most significant signs of the times ; and as such it is deserving of a lengthened, elaborate and comprehensive notice. Its literary merits, its purity of style, elegance of expression, delicacy of sentiment and refinement of wit, its brilliant flashes of genius, noble flights of fancy and happy touches of humour ;—its literary merits, though of a magnificent order, need not detain us. The choice production of a man of genius, an artist and a poet, it may be placed side by side with the best specimens of charming, rather than thundering, eloquence of which the age may be justly proud. It must, however, be admitted that, though its literary excellence cannot be sufficiently praised, it is entirely destitute of that originality of thought and sublimity of conception which attached a character of grandeur and magnificence to one or two of the addresses delivered in these Meetings by his predecessors. The principal merit of the Viceroy's Speech is its characteristic frankness. Whatever else it may be, it is not a *diplomatic* oration intended to conceal by means of circumlocutions and periphrases what it has to say ; not the dust of stately but meaningless eloquence cast on the eyes of the public to prevent them from seeing the very thing which they are trying to look into. Its statements are of the most candid stamp, and it is something like a transparent glass beneath which the reader may clearly see the Governor-General's

views of the nature of the education fostered by the University of Calcutta, its glaring defects, the sentiments it is fitted to inspire, and the best method of realizing the bright anticipations to which it necessarily gives birth. Whether those views are correct or not, whether they are an outgrowth of careful observation, comprehensive knowledge and calm statesmanship, or whether they are fitted to indicate in each case an incomplete induction or a hasty generalisation, they are expressed in such a perspicuous and transparent style that there can be no mistake about them. We do not need huge glossaries or ponderous comments to give us an insight into the opinions which Lord Lytton has formed as to the vital questions of social and political importance, to which high education is giving the prominence they so richly deserve: they are embodied in the speech with a charm and a precision rarely met with in gubernatorial utterances and official blue-books.

The portion of the Speech, in which his Lordship animadverts upon the wellknown tendency of the young men brought up in Indian Colleges to make the Public Service the *summum bonum* of their education, embodies an advice which is given *ad nauseam* in these days. If the Viceroy, instead of reproducing a counsel which every public writer considers it his duty to give gratis, had looked into the nature of their real grievance, and indicated such lines of action as might enable them to support themselves and utilize their education without crowding around vacancies in Government Offices, his address might have sent forth the clearing ring of genuine statesmanship, not the hollow drum-noise of popular and catching oratory. The burden of their complaints is perhaps designedly passed over by the journalists from whose coarse and vituperative writings the Governor-General seems to have derived the reproof which he administers in language worthy of the dignity of a viceregal address. The young men brought up in Indian Colleges are represented as prone to complain that Government does not create situations for them, and thereby enable them to earn their livelihood in a style worthy of the training they have had, and of the lofty place they are expected

to adorn in society. They are represented as believing and virtually saying that they have conferred a great boon or obligation on Government by educating themselves at its expense, and that it is bound by every principle of gratitude and justice to place them where they are likely to reap the reward of their long-continued scholastic toil. They are represented as ready to make the hopes associated with such unworthy conceptions as the very idols of their hearts, and to spread and foment disaffection and rebellion when they are, as they need must be, disappointed. These representations, however fitted they may be to subserve the sinister motives of the writers from whose inimical pens they emanate, overshoot the mark. The young men alluded to do complain, and at times complain bitterly; but their complaint is not so preposterously ridiculous as their detractors find it convenient to represent. They have a real not merely an imaginary grievance. They never believe, never for a moment imagine, because they have been educated by Government it must create suitable places for them, and thereby discharge the obligations it has incurred by bringing them under a refining process. They never believe, never for a moment imagine, that when Government fails to open before them the paths of glory in which they may utilize as well as benefit by the education they have received, they can have no alternative but to vent their discontents in utterances fitted to foment the spirit of disaffection and rebellion already at work around them. To represent them as capable of cherishing such convictions is simply to represent them as a set of consummate fools, and their education a complete failure! These are not their convictions; nor are these their complaints. Their designing detractors have fabricated these convictions and manufactured these complaints, and impudently laid them at their door, to bring the education they have received into contempt as well as to expose their persons to the gibes and sarcasms, the vituperations and invectives in which they love to indulge. Their complaint is just, and it is two-fold. They do not expect Government to create posts for them, but they certainly have a right to expect Government to take their

claims into favorable consideration when vacancies do occur. They certainly have no right to complain when Government or heads of departments can not employ them; but they have a right to complain when these gentlemen allow themselves to be guided by national prejudices and personal considerations, rather than by the interests of the public service or the country that service is intended to benefit, in dispensing the patronage which is committed to their charge as a sacred trust. They have a right to complain when nepotism and favoritism reign uncontrolled in their offices, when mere accidents are preferred to essentials, when the color of the skin, the nature of the blood and such like things are considered higher recommendations for employment than mental attainments or excellencies of character, when their inferiors in education become the favored recipients of public patronage solely on account of their union with the employers either by the ties of blood or by those of nationality. It is only a dodge—employed or resorted to by unscrupulous agitators—to represent them as fomenting discontent and disaffection when the Government is unable to give them employment. It is doubtless true that they resort to legitimate ways of giving publicity to their grievances when heads of departments studiously overlook their claims or look upon their education as a bar to their appointment. In Upper India, with which A Hindustani is better acquainted than with the more civilized and more favored Province of Bengal, some of the worthies in charge of departments often show a contempt of scholastic education which is eminently fitted to set forth their own littleness, a ludicrously unworthy determination to prefer uneducated applicants to those of respectable attainments, ostensibly because the latter are not likely to be so obsequious as the former. There is a hue and cry raised against educated men, particularly against Bengalis; and these are quietly thrust out to make room for the blood-allied European or the cringing, fawning, flattering ignoramuses to whom a comfortable position under the feet of little despots is a veritable paradise! The educated, university-bred young men, whose numbers are increasing in a geometrical ratio, have a grievance; and if the Governor-

General, instead of reproducing a stale advice had adopted measures towards rectifying the abuses to which it is attributable, he would have entitled himself to the lasting gratitude of the country, rather than to the loud applause and the deafening cheer with which his address was hailed.

But our assertion is that their complaint is two-fold. They have to complain, not merely of the nepotism and favoritism rampant in official circles, but of their practical exclusion from an adequate share in the administration of their country. We say *practical*, because theoretically they are eligible to the highest posts it is in the power of the Government to confer. In no case is the interval between theory and practice so great, in no case are principles so lofty and the action which sets them forth so backward, in no case is science so correct and the art in which it is perceptibly embodied so studiously and persistently neglected, than in the policy which combines the advantages of their theoretical admission to the higher grades of the Public Service with those of their practical exclusion therefrom. The Governor General fully admits the existence of this master-piece of diplomatic jugglery, and strives in a very ingenious way to explain it. He admits that natives ought to have a proper share in the administration of their own country in consequence both of their inalienable right thereto, and of the promises solemnly made by their Empress-Queen on an occasion of extraordinary pomp and paramount importance to the Empire. He moreover admits that their indisputable right has only been recognized in words but not in deeds, and that the bright hopes created and stimulated by Royal assurances have ended in bitter disappointments. But this result, though of a deplorable character, could not in his Lordship's opinion have been avoided. Government, he affirms, has been in the position of a person who has signed two "incompatible contracts," and who cannot either proceed or recede without rendering a solemn promise hollow and nugatory. Had Government faithfully and resolutely carried out the policy indicated in these bright promises, its pre-existing engagements with particular classes of its placemen would have been illegiti-

mately tampered with ; and so prospective justice to the natives to whom splendid hopes were on a grand occasion held out would have resulted in retrospective injustice to many of its old and faithful servants. Now, this explanation is more ingenious than satisfactory. It misrepresents the scope and object of the cry raised by educated natives, as well as the exigencies to which the confessed nonfulfilment of a solemn promise is traced. The educated natives do not agitate for any thing which involves injustice to any class of Her Majesty's servants in India. They only agitate for such facilities as may eventually place them where they may have an adequate share in the administration of their own country, a share considerable enough to enable the nation to learn that art of self-government which our rulers have been commissioned by a superintending Providence to teach. And such facilities can be offered without much injustice to the honored members of the covenanted service, or without injustice more considerable than what is necessarily involved in every progressive move on the part of a well-regulated and systematized administration. How are we to reconcile this declaration of the Viceroy with His Excellency's recent utterances in Lucknow? In his reply to the Address presented by the Taluqudars of Oudh he says, that a great reform cannot be carried out without some detriment to private or individual interests. This is confessedly a correct principle, and one daily illustrated in the onward movements of public institutions. But the conclusion deducible from its non-recognition in the Senate house of Calcutta, and its recognition in the Baradari of Lucknow, is scarcely fitted to evince the benevolence and candour of the Government. Had the policy of throwing open the highest appointments at the disposal of Government been in accord with its wishes, as that of the amalgamation of Oudh with the North Western Provinces, private and individual interests would not have been allowed to prevent its execution. That there has been some difficulty in its way is certain ; but it is no less certain that a reluctance to deviate from the beaten path, a reluctance to listen or respond to the call of justice in this special case, has been at the bottom of

that sickening disappointment to which we have as a nation been cruelly doomed.

We cannot set aside this portion of the Viceroy's Speech without making an observation on what is represented by him as the defective nature of competitive examinations. These, it is affirmed, are fitted only to test intellectual attainments, not those excellencies of character on which success in administrative work is mainly dependent. This remark, however correct, is simply evasive. If our educated countrymen are deficient in that decision or force or character without which intellectual attainments of the most brilliant order can not possibly guarantee administrative success,—a fact assumed rather than proved—there is the large branch of judicial service within the bounds of which they may be advanced to the coveted honors of prominent posts. There are the Secretariat and Account Branches within the precincts of which they may be advanced to the highest posts, not only without injury, but with marked advantage to the state. But we protest against their exclusion even from the Administrative Branch of the Public Service, they being in our humble opinion as decidedly entitled to its loaves and fishes as any other class of Her Majesty's subjects. Their unfitness for executive work ought to be proved rather than coolly assumed. If the existing competitive examinations are not a correct test, let a fresh one be devised, one fitted to set forth not only mental qualification, but those elements of character which the Government cannot but be in quest of in awarding executive appointments. And if educated natives cannot stand this new test, their unfitness for this class of appointments is demonstrated, and their exclusion from them becomes an act of necessity as well as justice. But till such a process has been gone through, all talk of their natural unfitness for responsible administrative work is, to say the least, premature. The truth is—their practical exclusion in spite of repeated and solemn promises on the part of the Supreme Government in England and the Subordinate Government in India from a proper share in the administration of their country hinges, not on their want of fitness either mental or moral,

but on what the brilliant author of *Ecce Homo* calls "ethnic morality," that form of natural prejudice and race antagonism which prevents the bitter dose of official equality with a conquered people from going down.

But we now come to the most objectionable portion of the admirable Address under review, the portion in which the Governor-General shows a marked want of practical wisdom, philosophic penetration and statesmanly foresight. His Lordship's remarks on the best way of improving the nature of the education imparted in Indian Colleges, and fostered by the Calcutta University, savour of the sentimentalism of the Poet rather than the calm foresight of the statesman. He recommends the gradual adoption of a system of education, which though associated with the great name of Herbert Spencer, or rather *because* conceived by a philosopher who lost his head on the giddy pinnacle of transcendental thoughts, is Utopian and unpracticable. He brings under his ban of exclusion the sound philosophy of Reid and the pious speculations of Abercrombie; and recommends the substitution in their stead of the thoroughpaced materialism of Bain and the imposing but utterly groundless evolutionism of his favorite philosopher, Spencer. In a word, the Viceroy recommends the substitution of that which is sure to turn the head and vitiate the heart of Young India for that which may strengthen and enrich the one and expand and exalt the other. But he does something worse;—he sanctions, and lends his great name and boundless influence to the cause of those atheistic theories and pernicious maxims, which surreptitiously spread or openly inculcated, are ruining the Colleges of India. He publicly expresses his contempt of that metaphysics and philosophy which the Western nations received from those on this side the Ural Mountains, and holds up with a firm hand the banner of positive science, a science which, as its objects of investigation are phenomenal rather than real, is miscalled positive, a science which recognizes no substance higher than matter, no law loftier than gravitation, and no existence nobler than that of which the only noticeable feature is the idolatry of sense. Lord Lytton is a poet, and his lines have

fallen in pleasant places. Had he been called upon to pass through trials, vicissitudes and reverses similar to those which marked the checquered career of a Robespere or a Napoleon, he would have, like these great but thoroughly irreligious statesmen, recognized the impossibility of managing an empire without religion. The Governor-General's speech shows, that a person who is a statesman and a poet is sure to have some notions, which are imposing but not practicable, and which therefore set forth a brilliant imagination and undiscerning susceptibilities, rather than a penetrating intellect, cool judgment and well-regulated feelings.

ON NATIVE EDUCATION.*

The end of education is to develop the whole man. Thus a complete system of education consists of three parts, *viz.*, physical, intellectual, and moral. Man is born with certain innate principles and powers which are to be developed in this world. The new-born babe is ushered into existence with all its bodily members which need be grown, strengthened, and invigorated by nourishment and exercise. His mind is also possessed of certain susceptibilities which require to be developed and matured by a course of intellectual and moral study; for the "Child is the father of the man."

Any system of education which is suited to develop only some parts of human nature is defective. But the system of education that exercises and matures all the functions (physical, mental, and moral) of man is perfect. To cultivate only some faculties of the mind would be something like the overgrowth of a single member of the body while the others remain in their dormant state. Every body can imagine the monstrous aspect of the man whose nose overgrows the rest of his limbs. We can understand when a person through interest or inclination gives more time and attention to one than to another subject. But we

* This Essay, written twenty years ago and now published for the first time, will enable the reader to compare the present state of education with the state of education twenty years ago. *Ed. B. M.*

must ever condemn that course of instruction which systematically tends to develop only a few susceptibilities of human nature. Such a system is not simply partial. It is injurious. If merely the intellect without the conscience is cultivated the man may be clever, ingenious, and even great. But he cannot be trustworthy. He may be admired for his talents, but he cannot be confided in, far less loved.

On the other hand, if the conscience alone is cultivated to the neglect of his intellectual powers the person may possess much of moral excellence, but he will have narrow views on many subjects, his judgment cannot be trusted, and he will be illiberal. The man of mere intellect may be a prodigy, but he will have no moral or spiritual excellence. And the man of mere conscience may possess many virtuous and amiable qualities, but without a vigorous mind and an enlightened judgment his opinions will be of little weight.

All the powers of the mind ought to be developed and matured so far as they can be on this side of eternity. It is a grand thing to associate humanity with eternity, and it is glorious to contemplate man as an immortal being.

The physical powers of man ought also to be educated. But this should be done in subserviency to mental and moral culture, and with a view to his usefulness in the world. The body is the servant of the mind. And the former should be nourished and strengthened as it is the organ of the latter for holding intercourse with external nature, and as an instrument of usefulness to our fellow creatures. After these preliminary remarks let us see how far the different systems of education which are pursued in this country are adapted to the full development of human nature. We shall confine our attention to those Institutions which are intended for the education of the natives of this presidency. In Bengal there are two generic systems of education *viz.*, the Government and the Missionary. The Colleges and schools connected with the former are supported by the Government, and those connected with the latter are supported by the Christian people of India and of Great Britain. The

former are called public, and the latter, private seminaries. For the fuller information and detail of the Government Colleges and schools we refer our readers to Mr. Kerr's book which gives a very clear statement on the subject. We should have liked very much if some of our veteran Missionaries had written a book on the Missionary system of education in Bengal. This is a desideratum, and it ought to be supplied.

The system pursued in the Government Colleges differs from that of the Missionary Institutions in this respect that, in the former a mere secular education is given, whereas in the latter religious instruction is combined with literary and scientific lessons. The former aims not higher than developing the intellectual powers, the design of the latter is to cultivate both the mental and moral faculties of the Hindu youth. The Government collegiate education is designed for the higher classes of the Hindus, although the majority of the students belong to the middling classes. We have not much objection to the system so far as it goes, but it is essentially defective for developing the whole man as will be shewn in the sequel. A collegiate course of instruction should be so arranged as to exercise the *whole* mind by giving general information on all important subjects. It is true that many a youth has a tendency to shoot forth in one direction. But such a tendency ought to be restrained rather than encouraged unless a boy discovers a decided talent for one subject in which he is likely to be successful in after life.

A boy goes to an Institution with a body and a mind, the latter consisting of the intellect, the heart, and the conscience. Now a complete system of education (as we have said above) should be so devised as to develop the physical, mental, and moral powers of a human being.

We shall discuss two systems of education, *viz.*, the Government, and the Missionary. And we shall enquire if either is suited to develop the *whole* man.

To begin with the Government system of education. Is this system adapted to develop the physical, mental, and moral powers of the Hindu youth?

I. Is it adapted to develop their physical powers ?

In Bengal (we may say in all India) the education of the physical powers of man is practically unknown. In order to give a systematic physical education the youths should be placed in a boarding school where they would have ample opportunities of learning the gymnastic exercises. But so far as the natives of the country are concerned that will not be practicable unless caste is thoroughly broken. The system of caste is a greater enemy to gymnastic exercises than the heat of the climate. There are many artificial means by which the effects of the latter may be modified, but what will remove the fetters of the former ? Yet unless the youths be freed from the bondage of caste they will not go to a boarding school where only they can learn the gymnastic exercises to any practical advantage.

The plan of teaching gymnastic exercises very recently in some of the Government Colleges of Bengal will fail to do any material good to the students. And only a few of them are bodily fit to learn them. The majority of the boys who walk to those seminaries from a great distance (some of them perhaps have to cook their breakfast) cannot take much pleasure and interest in the athletic movements. The time for those exercises is ill chosen in this country, they should be done either early in the morning or in the cool of the evening, and not at the forenoon as is done in the Government Colleges.

The morning is the best time for gymnastic exercises even in the cold weather. Physical education is as necessary as mental. A healthy and a strong body is a great help and an essential requisite to the vigorous exercise of mental powers. In Bengal we have leanness or corpulence. We have very few athletic, strong, and robust constitutions which are so common among the European nations, and among the people of the Upper provinces. Hence Bengal has not yet produced a single soldier.

The strength, growth, and the gracefulness of the limbs depend not only on healthful exercise, but to a considerable extent upon food and dress. It is a fact that the people that live upon animal food can work better and longer, and can endure

more hardship than those who live upon vegetables. What makes the Europeans so robust, energetic, courageous, and persevering even in a hostile climate? And why is the Bengalee so weak, listless, timid, and fickle? The physical difference of the two races is very much owing to their different modes of living. If young Bengal use animal food steadily and moderately, his constitution will be superior to that of old Bengal. Every one must be struck with the manly appearance of the Mahamedan population of Bengal. The followers of the prophet are stronger and more healthy than the worshippers of *Durga* and *Kali*; a *Mogul* has a more noble and finer appearance than that of a Brahman of the highest rank. The physical superiority of the former over the latter is chiefly, if not entirely, owing to his more wholesome nourishment. If the young Hindus use animal food they will (other circumstances remaining the same) become a stouter, more energetic, and courageous race.

It is the general impression of all foreigners that the Bengalee youth have a brighter, more engaging, and more intelligent appearance than the youths of other countries. But as the bright-eyed Bengalee approaches the age of adolescence a very unfavourable change comes over his whole appearance, and after that interesting period he generally becomes dull, listless, and apathetic. There are some exceptions, but the number of such is very limited. Mr. Kaye after complementing the aptitude of the Hindu youth to learn English says, "All the enervating, enfeebling environments of Indian life, at the critical period of adolescence, closed around the native youth, to stupify, and to deaden both the intellectual faculties and the moral sense. The Hookah and the Zenana did their sure work." No genuine well-wisher of India, and none of her candid sons will deny this statement. It is a mournfully real picture. We think however that if proper care be taken of their food and dress, and attention be paid to the promotion of active and studious habits there will be a marked improvement in the features of native young men. Their limbs will have a graceful turn, their features will assume a noble and manly form, and they will acquire agreeable and polite

manners. But this much wished-for consummation cannot be accomplished in their homes in the present state of Hindu society. And the Government system of education makes little or no provision for this important subject. Neither indeed can an effectual physical education be given to native youth unless caste prejudices are buried out of mind.

II. The adaptation of the Government system of education to develop the mental and moral powers of native youth.

We shall begin the discussion of this topic by transcribing from Mr. Kerr's book the different branches of study which are pursued in the public seminaries of the Bengal Presidency.

"The following list of books, (says Mr. Kerr) abridged from that sanctioned by the Council of Education, is added for the purpose of exhibiting the ordinary subjects of study in the Government Colleges and schools of the Lower Provinces."

COLLEGE DEPARTMENT.

Senior Classes.

LITERATURE.

Milton.

Shakspeare.

Bacon's Essays.

„ Advancement of Learning.

„ Novum Organum.

Moral Philosophy and Logic.

Smith's Moral Sentiments

Stewart's Philosophy of the mind.

Whateley's Logic,

Mill's Logic.

HISTORY.

Hume's England.

Mill's India.

Elphinstone's India.

Robertson's Charles V.

MATHEMATICS.

Potters' Mechanics.

Evan's three Sections of Newton.

Hymers' Astronomy.

Hall's Differential and Integral Calculus.

Junior Class.

LITERATURE.

Richardson's Selections from the English Poets.

Addison's Essays.

Goldsmith's Essays.

Moral Philosophy and Logic.

Abercrombie's Intellectual Powers.

„ Moral Powers.

Whateley's Easy Lessons in Reading.

HISTORY.

Russel's Modern Europe.

Tytler's Universal History.

MATHEMATICS.

Euclid, six books.

Hind's Algebra.

Hind's Trigonometry.

SCHOOL DEPARTMENT.*Senior Classes.*

Richardson's Selections from the English Poets.

English Readers of the Calcutta S. B. Society.

Murray's Grammar.

Crombie's Etymology and Syntax.

Marshman's History of Bengal.

„ „ „ India.

Keightley's Histories.

Euclid.

Hind's Algebra.

Newmarch's Arithmetic.

Stewart's Geography.

Junior Classes.

English Readers of the Calcutta S. B. Society.

Gay's Fables.

Leunie's Grammar.

This is an admirable selection of books, and they are very well adapted to develop and mature the intellectual powers of Hindu youth for whom they are designed. In English literature and science the Government Colleges stand very high, and in this respect they are superior to Missionary Institutions. We should have liked if some general knowledge had been imparted to the Junior Classes of the former in addition to their reading as is done in some of the younger class of the latter seminaries. As the system is, the junior classes of the public schools get nothing but reading and Grammar. The boys of those classes cannot be more than twelve or thirteen years old (many of them are much younger). Now we know by experience that Bengalee youths in that tender age are capable of learning many useful things if they are properly instructed. Blessed with a fine intelligence, and naturally docile and attentive, they are capable of receiving much instruction of a general kind. It is very disagreeable to see the elastic powers of youthful minds curbed and crammed by mere spelling and parsing. We by no means underrate the utility of these subjects, but we think that some elements of general knowledge may be imparted along with them. We would like to see a gallery erected in every Government college and school where the students of the younger classes might be taken for an hour or so every day to be taught by pictures, examples, and specimens, Natural History, Lessons on objects, *facts* of the physical sciences, and to draw maps or mathematical figures. If this method were adopted in the public seminaries as it is practised in some of the Missionary schools, we are sure it would produce very encouraging results. The boys of Junior Classes would be delighted to find that they were relieved even for an hour from the ordinary routine of reading and spelling which to many of them are a task. The gallery instructions would be relished by them with great zest, and the

hour to go there would be hailed with eager delight. Thus a more healthy tone would be given to their minds, their young ideas would shoot forth more agreeably, and the school lessons, instead of being a task, would be a treat to them.

We have said above that we admire the selection of books which we have transcribed from Mr. Kerr's book. But we must say that the curriculum is defective as it excludes religion. In our opinion a liberal system of education is incomplete and imperfect without religion (natural and revealed) forming one of its essential parts.

It has been the custom in this country from time immemorial to combine religion with secular knowledge. There is scarcely any book in Bengali or Sanserit which does not contain some portion of Hinduism. Learning and religion in this country go hand in hand, and to many they are identical. Now, is it proper to devise a mere secular system of education for the youths of a country where men are religious in the most trifling acts of daily life? It is generally alleged as a reason for not imparting religious instruction in the public seminaries that the Government should not interfere with the religion of the country. We reply that the Government then should not give English education to Hindu youths. For in teaching them the English language their ancestral faith is indirectly attacked, and therefore the religion of the country is interfered with. English geography exposes the *Purans*, English Astronomy the *Vedas*, and almost every English book shews the absurdity and weakness of the *Shastras*. Instead of thus undermining their system of religion would it not be better to prove to them its falsity in an undisguised and plain manner, and to instruct them in the doctrines and precepts of a purer faith? As the intellectual powers of those unhappy youths are expanded, the cultivation of their moral faculty not keeping apace, they learn gradually the art of concealing their thoughts, and of stifling their conscience. Their old religious ideas being exposed by the torch of European Science and literature the destruction of their faith in Hinduism is complete. Thus they

grow up in utter indifference of religion although for interest, or policy, or for both they keep up a form of Hinduism in their houses. It is lamentable to see so many intelligent, amiable, respectable, and polite young men going out of the Colleges into the wide world without a moral or religious principle to guide them. Taught in the sublime truths of western science and philosophy, able to quote Addison, Pope, and Shakspeare, and possessed of refined humanity most of these young gentlemen do not scruple to fall prostrate before an image of clay, and to support idol temples, none of them has the fortitude to marry a widow, or to give his son or daughter in marriage to one of a different caste from him. They are infidels in the Hotel, indifferentists in the world, and Hindus at home.

The tendency of the Government system of education is to infidelity and latitudinarianism. It pretends to liberalize the Hindu mind, but that liberality is akin to libertinism. It cultivates the head, but leaves the heart and the conscience untouched. The educated Hindus are full of liberal sentiments, and many a humane and generous feeling gush out of their hearts, but for want of fortitude and moral training they end in speechification and essay-writing. "Words, not deeds" seem to be their motto; forgetting that "words are wind, but deeds are mind," such men have knowledge, but they have little wisdom.

"Knowledge and wisdom, far from being one,

"Have oft times no connection.

But says Mr. Kerr—"It may be added that our text books on Moral Philosophy are wholly Christian in their spirit and tendency. In Abercrombie's *Intellectual Powers*, which is carefully studied without curtailment, there is a distinct chapter on the *Evidences of Christianity*. In the same author's work on the *Moral Feelings*, which is also studied without omitting any part of it, the existence and attributes of God, the relation of man to God, the probability of a Divine Revelation, the nature and province of Faith—all viewed in a Christian light are some of the subjects which come under review and which our students are expected to master. Even Adam Smith's work, which does

not directly touch on Religion, is full of noble, and what may be truly called, Christian sentiments."

Any person who has read Dr. Abercrombie's works alluded to by Mr. Kerr must confess that they are not merely pervaded by a thorough Christian spirit, but that some portions of them are illustrative of certain topics of Christian Theology. But we ask by whom and in what manner are such books taught? As the system is, the professors of the Government Colleges are not required to have sound views of religion. They may be indifferentists, deists, or even atheists. We have no evidence to say that the men connected with the educational department are such, but the system does not forbid their being so as it takes no notice of their religious opinions. When Hindu boys read those and similar books mentioned above, they naturally do not take much interest in those parts to which Mr. Kerr alludes—*viz.*, the religious portions. They need be particularly dwelt upon and explained to them. Now we ask, is this done? We shall be glad indeed if it be the case. We have found students of the public seminaries (who are by no means incapable of learning) that have read those books, but who did not comprehend accurately the nature of conscience, and of moral responsibility. Neither did they seem to have much veneration for God and His laws.

It is true that some of the most enlightened native Christians were educated in the Government Colleges, but their conversion was not brought about by the training which they received in those institutions. For, when they left those seminaries, they were full of "hatred, contempt, and hostility to the faith which they afterwards embraced." The truth is that when their faith in Hinduism had been thoroughly destroyed by the Government system of education they very providentially received Christian instruction from Missionaries, or from private Christian gentlemen, or they studied the Bible themselves, and then they became Christians.

That the Government system destroys the belief of its pupils in Hinduism and so virtually leaves them without a religion is admitted by no less an authority than Mr. Kerr himself. For says he—"It is sometimes said, that the education we give, makes our

students sceptical. It does make them sceptical ; sceptical of all those *degrading* ideas, with which *the notion of a deity is associated in the Hindu mind.*" Note. p. 65.

We have said above that it has been the custom in this country from time immemorial to impart religious instruction in all the schools where Bengali and Sanserit are taught. In the *Patshalas* where the rudiments of the Bengali language and Arithmetic are taught, such books as *Gurudakhina* (duty of a scholar to his tutor), *Chanakasloka* (108 moral precepts), *Gunga-Vakti-Tarangini* (prayer to the river Ganges), &c., are used. In the *Tols* (Sanserit schools) the doctrines and precepts of the Hindu Religion are to be found in every book that is taught there. Even the Grammar begins with a prayer to the God *Ganesh*, and many of its rules are illustrated by the names of the Hindu Gods, and the whole book is pervaded by a Hindu spirit. The higher Sanserit books are portions of the Hindu Religion such as *Sreemathwagbat*, *Gita*, *Smriti*, *Maharbharat*, *Ramayan*, *Vedas*, *Vedanta*, &c., &c. It may be truly said that the whole of Sanskrit Literature is an exposition of Hinduism.

Of late Bengali books which do not contain much of religion have been introduced into the *Patshalas*, but even these are not wholly free from Hinduism. The *Nitikathas* (moral tales), *Gyanapradip* (Lamp of Knowledge), *Betal-Puncha-Bingshati* (Riddles in the form of stories) &c., are not merely pervaded by a Hindu spirit but they teach something about the *Shastras*. It would not be far from truth if we were to say that the Hindus are the most religious people in the world. We say this by taking our stand in their own ground. If we view Hinduism in the light in which they view it, and consider their observances and ceremonies by the directions of their *Shastras*, then we must say that they are most thorough-going Religionists. We are not saying any thing about the truth or the falsity of their faith (we know from conviction that it is false) but we are only representing them according to their own views. Their Literature, Science, Philosophy, Poetry, Logic, Rhetoric, History, &c., &c., are all religious. In this country to study Sanserit is to study Hindu Theo-

logy. The daily life of a genuine Hindu shews how thoroughly religious he is. Now we say all this to illustrate what firm hold the Hindu Religion takes of the Bengali mind. The government system of education destroys the religion of the Hindu youth, and in giving them no better faith instead its tendency is to make them infidels or indifferentists. What conscientious European or native gentleman would admit his children into any of the public seminaries whence religion is studiously excluded? Whatever re-instructions the Hindu youth receives at home (we do not say that they are sound) they are refuted by English literature and science, and the consequence is that he turns either an infidel or an indifferentist.

The tendency of the Government system of education is to make of Bengali youths enlightened, polite, and liberal gentlemen of the world. But it fails to make *conscientious* men of them. For the subjects which they are taught do not tend to make them regard the voice of conscience. The only book which is pre-eminently suited to make them thoroughly enlightened and conscientious is excluded from the curriculum of their studies. To over-look or neglect the religious culture of youth is to trifle with human nature and to underrate practically its august destiny. The soul is immortal and it should be educated for eternity.

“The proficiency, says Mr. Kaye, attained in the principal scholastic institutions is such as is very rarely acquired by boys of the same age in any other country in the world. I do not believe that there are half a dozen boys at Eton or Harrow who could explain an obscure passage in Milton or Shakspeare, or answer a series of historical questions, extending from the days of Alexander to the days of Napoleon, with so much critical acuteness and accuracy of information as the white-muslined students who, with so much ease, master the difficult examination papers which has taxed all the learning and all the ingenuity of highly educated English gentlemen of ripe experience to prepare, and who in any such trial of skill would put our young aristocrats to confusion.”

We shall begin the discussion of the very important subject

of introducing the Bible into the public seminaries as a class book by quoting what Messrs Kerr and Kaye say about it.

“In the rules (says Mr. Kerr) of the Hooghly College published in 1838, the Lecturers are desired ‘to be careful to avoid any reference whatever to religion in giving their lectures.’ But in none of the rules recently published is there any such prohibition; and, in practice, the teacher is left at liberty to speak to his pupils on Religion, on Christianity, or the distinct Evidences of Christianity, with nearly the same freedom as he might do in a theological seminary.” “My individual opinion,” says Mr. Kaye, is “that the Bible might be safely and profitably admitted into the Government school-rooms like any other class-book.”

The opinions of those two gentlemen are very valuable on so important a subject. Mr. Kerr has had ample opportunities of knowing the force of prejudices which beset the Hindu mind, and we are sincerely glad that he is not unfavourable to the imparting of religious instruction to the pupils of the government seminaries. Mr. Kerr’s indirect teaching of Christianity is preferable to silence or evasion on the subject. This mode of teaching the religion, however, depends very much upon the predilection and habit of the teacher. If he is a prudent and conscientious man he may be the means of turning some of his pupils from nature’s darkness to the marvellous light of the Gospel. But if the recent rules of the Government Colleges allow their teachers “to speak to their pupils on Religion, on Christianity or the distinct Evidences of Christianity with nearly the same freedom as they might do in a theological seminary.” Why then was a Native Christian teacher of the Hindu College forced to leave it for simply answering an ensnaring religious question? We have reason to believe that he left the College after those liberal rules to which Mr. Kerr alludes had been published. Mr. Kerr’s book is a very valuable record as it narates clearly the history of the Government system of Education in this Presidency. We should have liked it better had it kept entirely clear of the Missionary institutions as the author has not represented them

correctly. We shall not say what we think of that part of Mr. Kerr's book as that topic was very ably discussed in No. XXXIV of the Calcutta Review.

We perfectly agree with the opinion of Mr. Kaye which we have quoted above. He has been for a long time a sincere and generous friend of the natives. His works on Indian subjects shew what great interest he takes in the welfare of the country. His books shew a thorough mastery of the subjects on which they treat, his genuine eloquence, and Christian generosity. Such a European the natives can honour and love. We think the time has fully come when the Bible should be introduced into the Government Colleges, although it might not be expedient to use it as a class-book in the Moffusil schools. The Hindu mind is now in a state of agitation, and it will not be settled into calmness until it finds some fixed and wholesome principles upon which it can rest. European literature and science have agitated its prejudices and superstitious notions, have shaken its faith in the *Shastras* and destroyed its peace and security. A worshipper of *Durga* or *Kali* enjoys more peace and security (though both are delusive) than young Bengal who has no faith in Hinduism. The former imagines a bright prospect beyond the world, the latter simply knows that to be a delusion.

There are hundreds of the latter description in this country at present who are thus in a fix. Some educated Hindus whose vigour of intellect has declined, and whose conscience has been awakened from slumber have gone back to superstition and idolatry. Others do not care any thing about religion, the only thing they care for in this world is money. But we trust that there are a few of the educated natives who think seriously of the eternal destiny of their souls. Nothing can be reaped but what is sown. If we sow tares we cannot reap wheat. And if the ground be simply cleared of jungles, and if it be allowed to remain in that state, nothing but weeds and thorns will grow in it, and will thereby destroy the strength of the soil. European literature and philosophy have cleared off from the Hindu minds many of their prejudices and supersti-

tious ideas, but the seed of true religion being not sown in them, infidelity and indifferentism are the crop.

In our opinion a system of liberal education is not complete without the study of the Scriptures. And there are many English books which can not be perfectly understood without some knowledge of the Bible. The book itself is also invaluable even in a literary point of view. It contains the only true account of the creation of the world, the history of a nation to whom the whole of Christendom (and we may say the world) is directly or indirectly indebted, the most sublime eloquence, poetry of every description, the most interesting biography, and the most perfect morality. In what other book shall we find such a sublime statement as "In the beginning God created the heaven and the earth," or so eloquent a passage as "God said let there be light and there was light," or so beautiful a specimen of poetry as the book of Psalms, such elevation of style and grandeur of imagery as in Isaiah, and in the Book of Revelation, such truthfulness and simplicity as in the Gospel History, such depth of philosophy as in the Book of Ecclesiastes, and such pathetic and powerful eloquence as in the writings of Paul ? The Bible even in a literary point of view is unique. But we go higher than this. The Bible contains not only sacred literature, but it is the only book which can regenerate and truly civilize a nation. Considering what it has done in Britain and in other countries of Europe where it has been cordially received and conscientiously followed, we may reasonably expect that it will produce the same results in this country if its enlightened and holy precepts be obeyed. It has delivered Britain and many other countries of Europe from barbarism, ignorance, poverty, priestcraft, superstition, idolatry, and the depression and misery consequent upon them. It has raised them to eminence and opulence, has been the principal means of diffusing knowledge and advancing civilization and happiness among them ; it has given that elasticity and independence to the European character by which they occupy the foremost place in the history of the world, and above all, it has given them the most correct information on the

most momentous of subjects their eternal welfare. "That nation is truly blessed whose God is Jehovah." It was when Martin Luther, and the British reformers after him, preached the Gospel in apostolic simplicity and earnestness that Europe awoke from the sleep of ages. The Bible cannot be obeyed unless it is systematically taught. Men should know their duties ere they perform them. There is no book in the world which so clearly points out our duties to God and man as the Bible. If at this time when European literature and science have shaken the faith of Bengali youths they be instructed in the Scriptures, their intellects will expand under a wholesome influence, their hearts will be purified, their consciences will be enlightened, and their whole moral character will be elevated. Many will be thoroughly regenerated, and all will be reformed in some degree. All philanthropists and well-wishers of India must be now convinced that it cannot be raised intellectually, morally, and even socially, without being Christianized. Literature and science may polish the Hindu character, but the Gospel alone can make it energetic, bold, decided, and truly conscientious.

We shall conclude this article with some brief remarks on the Missionary system of education. The Missionary institutions of any note and influence are the Free Church Mission Institution, the General Assembly's Mission, and the Church Mission Society's School in Calcutta, and the London Missionary Society's School at Bhowanipur. In the Moossil the Free Church Mission has three branch schools *viz.*, at Chinsurah, Bansberia, and at Culmah. The General Assembly's Mission has only one Branch School at Ghosepara. The Church Mission Society has one school at Nuddea, and another at Krishnagore. All these seminaries are conducted on Christian principles, and are designed for the poor and middling classes of native youth. Among these institutions the Calcutta Free Church Mission seminary occupies the foremost place. Its curriculum of studies embraces all the branches of a general and liberal education *viz.*, Mental Philosophy, Logic, Rhetoric, the Physical Sciences, Mathematics, General History, Poetry, Natural Theology, Evidences of Christianity,

and the Bible. This Institution was established by the Revd. Dr. Duff in 1830. He began with five boys. The Revd. Dr. Duff persevered in this good cause through much opposition and discouragement, and now the seminary contains upwards of a thousand boys. By his indefatigable exertions it has secured an Indian and European reputation. Dr. Duff pleaded the cause of this Institution and of its branches in both Northern and Southern India, in great Britain and America.

It must be borne in mind that the Calcutta Free Church Mission Institution, and its branch schools in the Mofussil as well as other Missionary seminaries are chiefly supported by the poor and middling classes of Great Britain. The British rich contribute sometimes very munificently, but it is the respectable poor of Britain who support steadily the Mission stations of India. This is a very striking and encouraging fact. In the Mission Institutions of Bengal the Hindus of the poor and middling classes are educated, and it is very cheering that the greater part of the expenses of those seminaries are borne by the similar people of Great Britain. Would that the former felt an adequate sense of gratitude to the latter and imitated their noble example!

The chief excellency of the Missionary system of education consists in its combination of religious with secular instruction. While the Bible and the Evidences of Christianity are systematically taught only in the higher classes the youths of the lower classes are instructed in some leading facts of Jewish and Gospel History. On this subject Mr. Kerr says—"In the Missionary seminaries religious instruction is commenced at an early age, before the understanding is ripe for its reception. The youths are systematically drilled in Catechisms and in the Evidences of Christianity. They acquire a habit of listening with apparent attention, of admitting every thing that the teacher requires, of answering questions on religion by rote without any exercise of the understanding. In some cases, a habit of dissimulation is formed, unknown to the Missionary who, unconsciously and from the best motives, has been cultivating one of the prominent vices of the native character." Part I. p. 68, 69.

We admit that in the Missionary seminaries religious instruction is commenced at an early age. But we deny that the youths of tender age are crammed with the difficult doctrines of Christianity which they cannot comprehend, and that they are systematically drilled in the catechisms and the Evidences of Christianity as Mr. Kerr erroneously supposes. Neither are the students of the Missionary Institutions encouraged in the habit of dissimulation as Mr. Kerr seems to insinuate. Bengalee boys are as competent to learn the salient facts of the Gospel and Jewish history as any youth of any country. And is it not far better to teach the young pupils (though heathen) the histories of Moses, Joseph, Samson, David and of Jesus, than to fill their minds with the fables of the Monkey and Cat, the Crow and the Jug, the country and city mouse &c., &c.? The Bible and the Evidences of Christianity are only taught in the higher classes. These persons study the Bible and the Evidences along with Milton and Young, Locke and Bacon, and with natural philosophy and the higher mathematics. Surely they are not too young to study the Scriptures. Then about the habit of dissimulation of which Mr. Kerr speaks we have to remark that the students who can answer questions on the Bible or on the Evidences, or who write essays on Christian subjects, are not reckoned by the Missionaries as Christians, nor as persons who are generally intellectually convinced of the truth of Christianity, but simply that they have studied those subjects with some attention, although there may be some among them who are intellectually convinced of the truth of Christianity. Moreover, the Missionary can distinguish the youths who study the Scriptures for praise or prize from those who learn them sincerely to know the truth. So that the Missionary has no hand in cultivating consciously or unconsciously "the habit of *dissimulation*, one of the prominent vices of the native character." Neither does he impose upon the visitors when he examines his pupils before them on Christianity. The object in such a case is simply to shew what amount of Christian knowledge has been communicated to the Hindu youths, and their answering the questions readily and

intelligently proves that they have understood what they have learned of the Bible. Mr. Kerr knows or ought to know that the theological students of the British Colleges and Universities with their proficiency in Church History, systematic theology, and even in practical Divinity, do seldom act conscientiously and according to the precepts of the gospel. Many of them are just intellectual Christians. Surely Mr. Kerr would not say of their professors that they unconsciously cultivated a habit of dissimulation in their pupils. They pass for Christians in the Church and in the world without being *really* such. It is true that they, like their black brethren of the East, do not bow down to an image of wood or of clay, but they too have their refined and fair idols. The truth is that the intellectual Christians of the West and those of the East are nearly the same in a spiritual point of view. The former having no caste and naturally belonging to a more liberal society do easily pass for virtuous and Christian men, whereas the latter without those natural advantages are thought to be dissemblers and hypocrites. We have reason to believe that many of the students of the Missionary Institutions attain to a high degree of morality, and some of them are now filling very respectable situations in the world.

“Many thousands of youths have passed forth from the Institutions and schools into all parts of the country, to fill almost every kind of situation open to them; and, whilst the Missionaries are aware that many of them have had their consciences quickened and enlightened, to bear witness to the truth of that word, which is mighty and effectual to the pulling down of the stronghold of sin and Satan, they have been often gratified by learning from their employers, that they are valued alike for the superiority of their character and the efficiency of their work. They are to be found in the medical service; in the offices of the merchant and the banker; in the workshop of the Engineer; in schools, Missionary and Government; in the post offices and railway service, and in the various departments of Government employ.”

We must now bring this subject to a close. In the preceding

pages we have described the two systems of education which are prevalent in this country. We have pointed out the excellencies and defects of both. Both are excellent so far as they go ; but both are defective in not developing all the powers of human nature. We have seen the result of the Government system of education from a moral point of view. We have seen also the results of the Missionary system of education. Now we ask every candid and philanthropic man, which of these two systems is likely to do lasting good to India, which of them will promote its civilization and regeneration, which of them will raise the country to be reckoned among the countries of the civilized world ? The Government system sends its students into the world, and into eternity with no clear idea of human responsibility and the immortality of the soul, and with no better guide than that of reason. Almost every student of the Missionary Institutions is sent out with a clear idea of human responsibility, the immortality of the soul, and with a tolerable amount (in some cases a thorough) knowledge of the Bible to guide his frail bark in the tempestuous ocean of time and to carry it with safety to the haven of Eternity.

“ Dim as the borrowed beams of moon and stars
“ To lonely, weary, wandering travellers,
“ Is reason to the soul ; and as on high
“ Those rolling fires discover but the sky,
“ Not light us here, so reason’s glimmering ray
“ Was lent, not to assure our doubtful way,
“ But guide us upward, to a better day.
“ And as those nightly tapers disappear
“ When day’s bright lord ascends our hemisphere,
“ So pale grows reason at religion’s,
“ So dies and so dissolves in supernatural light.”

P. K. C.



CIVILIZATION IN ANCIENT INDIA.

By Una.

All authorities agree that India is one of the earliest civilized countries in the world. The never-failing resources bestowed upon her by bountiful Nature supplied the wants of the people, and led them early to the cultivation of arts. It has been established by the researches of philology, for history which is comparatively a modern idea, does not lead us to those times of old, that the ancient Hindus were not the aborigines of the country. A colony of the Aryans, be their country Ariana or some other place in central Asia, came by the pass of the Hindu Kush, and first settled themselves in the land which is bounded on the west by the river Kubha (the Kabul river) and on the east by the river Sindhu (the Indus); but in the Vaidic period, we find their country extended and bounded on the north by the Himálaya, on the west by the river Kubha, on the south by the Sea, and on the east by the river Saraswatí. The last mentioned river was the line of demarkation between the ancient Hindus and the aborigines of the country, as is evidenced by many hymns of the Rig-Veda: "The waves of the Saraswatí flow for our protection, she is for us like a town of iron"*; and "Destroy, Saraswatí, the revilers of the gods, the offspring of the universal deluder, Brisaya; giver of sustenance, thou hast acquired for men the lands (seized by the Asuras), and hast showered water upon them. "May the fierce Saraswatí, riding in a golden chariot, the destructress of enemies, be pleased by our earnest laudation."†

We are not certain whether this migration was caused by overpopulousness or internal strife. It has been conjectured by some antiquarians that the latter must have been the probable cause, as the Indo-Aryans show in their earliest works a deadly hatred

* Translation in St. Martin's *Geographie*, as quoted by Mrs. Manning, in her *Ancient and Mediæval India*.

† Wilson's trans., Vol. III.

towards the Asuras, believed to have been the Ahasereus of ancient Iran. But it is certain that this was the first colonization of the Aryan nation, the flow of subsequent migration was towards the west. Thus the Panjab was the first abode of the Hindus, and their occupation of other parts of the country was subsequently made with the increase of population.

The irrefutable testimony of language,*—their knowledge of the primitive arts of an incalculable civilization,—their pristine ideas of religion,—and the wide difference of their alphabetical characters from those of the cognate languages, tend to the conclusion that the Aryan migration to India must have taken place during the Neolithic period.

The fruitful soil of the country which required only a trifling amount of labor for ample production, and the abundant streams, supplied them with all the necessaries of life, and thus they were at their ease to devote themselves to higher contemplations, in which their brethren of Central Asia, not so favored by nature, were far behind them. As the grafts when they are joined with vigorous stocks, show an earlier power of productiveness than the seedlings of the parent tree, so a colony when settled in a favorable soil, displays an earlier power of invention than their brethren of the mother-country. The varied features of the country, where Nature displays herself in all her grandeur, beauty and sublimity: her stupendous mountains, her mighty rivers, her extensive forests, her fruitful soil, her tropical climate,—all combined to make them a race of philosophers and poets. It is not strange, therefore, that their mind, under these circumstances, should have a proclivity towards religion.

By the lapse of time, the society was formed into a civil society, ruled over by a king, as is frequently mentioned in the Vedas. The constant wars of the ancient Hindus with the aborigines made them adept in the martial arts. With the increase of population, and the consequent extension of professions, the

* Professor Lesson is of opinion that as the word for plough, in western languages, is not derived from Zend or Sanskrit, it may be inferred that these nations separated before ploughs were known.

people were divided into four classes, restricting them and their descendants to follow a particular trade or profession. This was the origination of the system of caste, which, however detrimental it has become to the social welfare of their descendants in modern times, was introduced among them at the time and under the circumstances with an eye to general utility.

Thus an indigenous civilization grew up, which has done an immense amount of good to all other countries of the world, however unwittingly it may have been given by the Hindus, and however involuntarily it may have been taken by other nations. For civilization, like electricity, is diffusive, provided it gets a medium. Our ancient civilization, on the other hand, might have been affected by those of Egypt or Phœnicia, when we carried on trade with the people of those countries. But the Hindus have indeed civilized the neighbouring barbarous nations.

The knowledge of the ancient history of a country gives an impetus to the intellectual movement and accelerates the progress of its nation. The past must teach the present, and the present should elucidate the past. India, though poor at present, has an heirloom in its ancient glory; her sons have the prestige only of a line of illustrious ancestors. Nothing has now been left to them except to chant the praise of the adventurous heroes of the past. Yet when the incubus of inactivity shall pass away, this spirit of admiration shall contribute much to the regeneration of India. This indeed is a noble pride, which dignifies them the more in their fallen state.

There is no systematic history of India before the Mahamadan conquest: the facts are meagre and scattered. The *Rajtarangini* is the annals only of a single province. The antiquarian must grope his way through the gloom of ancient India by long and laborious researches. The facts and information which he would glean, should not only serve to unravel the skein of the past history of India, but also to inspire the people with noble aspirations when they think upon the condition of their once glorious country: the past should be ransacked not for mere curiosity but for the present.

From the very earliest times, India has been celebrated as an agricultural, manufacturing, and commercial country. She not only grew the materials, worked upon them, but sold them in different parts of the then known world. At one period she held the monopoly of trade both in the Indian Ocean and in the Eastern Seas. She had no rival to compete with her: Egypt had not then learned to trade. Even so early as the period of the Rig-Veda, the Hindus are mentioned to have been a sea-going people. They knew the art of ship-building. It was only after the time of Sankaráchárjya in the eighth century of the Christian era when Bráhmínism triumphed over Buddhism, that a ban was placed upon the ocean as on other things to check the freedom of idea inculcated by the latter religion.

Both native and foreign writers testify that the ancient Hindus were a commercial and sea-going people. Not only the Rig-Veda,* but also the Institutes of Manu,† and the writings of the Buddhistic period abundantly prove that they navigated the ocean for commercial purposes; Arrian, Strabo,‡ Pliny, Ptolemy, Fa Hian and other foreign writers, speak also to the same effect. They traded in Burma, Sumatra, China, and the Eastern Archipelago in the East; in the West their intercourse was principally with the Arabs, Egyptians, and the nations of Eastern Africa. They colonized Java§ and the neighbouring islands. Their principal ports were Barygaza, where Arrian sojourned, while a

* "And Bhujyu, who sailed in a hundred-oared ship, and went to Sea, and was nearly drowned, they (the Aswins) brought back in vessels of their own along the bed of the ocean." See Wilson's trans. Vol. I. ; And "merchants desirous of gain crowded the ocean with their ships." Wilson's trans. Vol. I.

† Chap. VIII. Sloka 157.

সমুদ্রযানকুশলা দেশকালার্থদর্শিনঃ ।

স্বাপয়ন্তি তু যাং বুদ্ধিং সা তত্রাধিগম্যপ্রতি ॥

And again in Sloka 406 of the same chapter :

দীর্ঘাধ্বনি যথাদেশং যথাকালং তরোত্তবেৎ ।

নদী ভীরেষু তদ্বিদ্যাৎ সমুদ্রে নাস্তি লক্ষণং ॥

‡ The admiral lets out ships for hire to those who undertake voyages and traffic as merchants." Book XV. Ch. I.

§ Hamilton's Gazetteer, and Journal of the Asiatic Society 1873, "On the history of Pegu."

commercial agent, Musiris, Kalliane, Mausaliapatam, Tamralipta and other towns. Spices, ivory, ebony, precious stones, pearls silken and cotton goods, were the articles, which they supplied to the civilized nations of Europe, Asia, and Africa. "Ivory, garments, armour, spices and peacocks*" found their way from India† to the court of Solomon. She fed the luxury of the Romans, and thus her trade may be said to have been one of the indirect causes which led to the downfall of the Empire. The great Buddhist monarch Asoka, sent an ambassador to the king of Ceylon, who embarked in a vessel from the port of Tamralipta.‡

The ancient Hindus must have carried on an overland trade with the nations of Western Asia and Europe. Manu speaks of their knowledge of foreign countries and of their land journeys. The Persians of the time of Herodotus bartered with the Hindu merchants who came to their country with hordes of camels laden with merchandise. Wilford speaks of Hindu temples at Mahá Jowállá Mukheesh in the neighbourhood of Baku on the western border of the Caspian Sea, where Praun Poory, a Fakir, went to pay his homage during the latter part of the eighteenth century; he saw many Hindus residing at Astrachan; on the coast of the Black Sea also a Hindu temple existed where pilgrims from India generally frequented. We cannot indeed account for the existence of the Hindus and Hindu temples in places so distant from India, unless we consider them to be the relics of the commercial enterprise of the ancient Hindus. There is mention of an ambassador being sent with presents to Augustus Cæsar by an Indian king, Pandion, or according to others, Porus. He was accompanied by a Gymno-sophist who, like Calanus, burnt himself to death at Athens. They took the overland route best known to the Hindu merchants, for Nicolaus Damascenus states that "at Antioch, near Daphne, he met with

* "These birds were so rare in Greece that a male and female were valued at Athens at a thousand drachmæ or £ 32. 5s. 10d. sterling" *Indian Miscellany*.

† Max Muller's *Science of Language*.

‡ Klaproth's notes on Fa Hian's Travels.

§ Asiatic Researches. Vol. V.

ambassadors from the Indians, who were sent to Augustus Cæsar.”*

Thus India became immensely rich by her trade: she was considered the *El Dorado* of the East by foreign nations. It was indeed this idea which raised the cupidity of Semiramis, Cyrus, Darius, Alexander, Genghis and Timur for the invasion of India. The Egyptians, Phœnicians, Greeks and Arabs were attracted by the report of her riches to crowd in her coasts for commercial purposes.

The ancient Hindus had learnt the arts of agriculture, weaving, and cart-making long before the period of the Rig-Veda. They had ploughs, for there are many passages which show that ploughing was used for the purpose of sowing rice, barley and other food-grains; the gods were invoked for the purpose of protecting the fields and making them pleasant; † and hymns were chanted to the sowing season:

“May the heavens, the waters, the firmament, be kind us; may the lord of field be gracious to us; let us undeterred (by foes) have recourse to him.

“May the oxen (draw) happily, the men labor happily,may the traces bind happily, wield the goad happily.” ‡

The fields were measured with a rod, and they carried the products home in carts, which were generally made of *Dalbergia Sis.* Carpenters § are frequently mentioned, who “bent the pliant metal round the wheel,” and constructed not only their carts but also their war-chariots. From the interest and anxiousness displayed for fields and cattle it seems that during the Vaidic period agriculture was the general profession; only the surplus products after consumption were sold in different trading places. It was not till after the expiration of a long period, when population had largely increased and the profession had greatly extended, that Manu assigned the art of cultivation to a

* Strabo, Book XV, Ch. I. Hamilton & Falconer's trans.

† Wilson's trans. Vol. I.

‡ Wilson's trans. Vol. III.

§ Wilson's trans. Vol. I.

certain section of the community. The Hindus evidently made great progress in the art at the time of the author of the Institutes, for among the enumeration of the several kinds of production, we find the names of rice, pulses, sugar-cane, sesamum, barley, mustard, flax and cotton, some of which were not known to the Hindus of the preceding age. Eratosthenes, and Megasthenes who resided as an ambassador in the court of Chandragupta, state that the people were acquainted with the rotation of crops.*

Weaving is as old as agriculture: they both belong to pre-historic times. Weavers and spinners are mentioned in the Rig-Veda.† *Manu* speaks of cotton, flax and woollen cloths, and cloths colored with safflower and lac-dye.‡ Cotton was unknown to the Greeks of the fifth century before the Christian era, for *Herodotus* states with a sort of wonder that “They (the Hindus) possess likewise a kind of plant, which instead of fruit, produces wool of a finer and better quality than that of sheep; of this the natives make their clothes.”§ The Indian cotton cloths were in very great requisition at Rome, which “in fineness of texture has never yet been approached in any other country.” The silken cloths || were manufactured since the time of *Manu*, the *Rámáyana* and the *Mahábhárata* speak of them. There cannot be any doubt that the art of extracting silk from Cocoons were, in ancient times, known only to the Scythians and the Hindus. The latter made such improvement in the art of making silken fabrics, that they challenged the admiration of the emperors of Rome, and Justinian sent for the “silkworms’ eggs” to *Serica-India* (*Serhind*) for the purpose of introducing them into Europe.

In minerology, India gives the palm to no country on the surface of the earth. Gold, silver, iron and copper abound in

Strabo, Book XV. Ch

† Wilson's trans. Vol. II.

‡ Chap 10, Slokas 87 and 89.

§ Beloe's *Herodotus* Book III.

|| Chap. 10, Sloka 87.

many provinces. The diamond, sapphire and other precious stones are found in various districts. It was known to the Hindus of the Vaidic period. Manu says that "the king should take half the portion for the protection of the mines, because he is the lord of the land."* The Hindus of the Rig-Veda period had a knowledge of metallurgy; for even in that earliest time we find them possessed of metallic weapons and ornaments:—

"Lances (gleam), Maruts, upon your shoulders, anklets on your feet, golden Cuirasses on your breasts, pure (waters shine) in your chariots; lightnings, blazing with fire, glow in your hands, and golden tiaras are towering on your head."† We also find them "wearing beautiful rings," and carrying "axes" and "hatchets." Iron wheel-rims and "iron leg" are also mentioned. At the time of Manu, they made ornaments and plates of gold, silver and copper: there were instruments also for agricultural and domestic purposes. Subsequently at the time of the Rámáyana and the Mahábhárata, we see that they had made very great improvements in working upon metal for various purposes. Foreign writers also attest to the existence of their rich mines; Herodotus speaks of their mines of gold and of the wonderful ants which were the guardians, as it were, of these mines. Later Greek writers considered that some of the streams of the country literally rolled down dust of gold, especially the Eranaboas (the River Sone).‡ Nearchus speaks of their use of brass which was cast and not wrought. The great Iron pillar at Delhi, which by some is considered to have been transfixed to the earth by king Dhava, and according to others by Prithiraj, for judging the destiny of India, excites our wonder when we think of their enormous "furnaces, foundries and forges," and the magnitude of the levers which must have been used for raising it before transfixion. The filagree works of Cuttack and Dacca, which have been known to the Hindus for hundreds of years, are

* Chap. 7, Sloka 39.

† Wilson's Trans. Vol. III.

‡ Strabo says that in the territory of Sopeithes (the *Sauberis*) "valuable mines both of gold and silver are situated."

admired by all nations of the world. In short, the knowledge of the ancient Hindus in minerology and metallurgy cannot be sufficiently admired. Their skill and their ingenuity in making metallic wares carry with them their own praise.

While we find that metallic ores abounded in the country, we can not help considering whether coins were known to the ancient Hindus, for they display the advancement of a nation in civilization. We see indeed that metallic money is mentioned in their earliest works. The Rig-Veda speaks of golden *nishkas* :

“I, Kakshivat, unhesitatingly accepted a hundred *nishkas*.”*

Manu speaks also of *nishkas*, *māsakas* and *panas*. But still we find the ancient Hindus, like the Greeks of the Homeric period, using, in many instances, for exchange of their cattle (*Pasu*, *Pecus* whence the word *pecuniary*). Professor Goldstücker considers the *nishkas* to have been gold coins worn as necklaces; even in our time, we find such a custom in vogue especially among the people of the North-Western Provinces. The Rig-Veda speaks also of a coin called the *Hiranyapinda* (lump of gold). All this shows that coins were not in actual existence in the sense in which we use the term at present: stamped coins bearing the symbol of the king were not issued from the mint: but it seems that simple bullion was used for the sake of convenience. We are, however, borne out in our statement by the standard which is given by Manu for estimating the value of a coin :—

| | |
|--------------------------------|-------------------------------------------------|
| 8 <i>Trasareṇus</i> (or moles) | =1 <i>Liksha</i> (or poppy seed) |
| 3 <i>Likṣas</i> | =1 <i>Rajasarshapa</i> (or Black mustard seed) |
| 4 <i>Rajasarshapas</i> | =1 <i>Goursarshapa</i> (or White mustard seed). |
| 6 <i>Goursarshapas</i> | =1 <i>Java</i> (or Barleycorn). |
| 3 <i>Javas</i> | =1 <i>Krishna</i> (or <i>Rattika</i>). |
| 5 <i>Krishnas</i> | =1 <i>Masha</i> . |
| 16 <i>Mashas</i> | =1 <i>Suvarṇa</i> . |

* Wilson's Traus. Vol. II.

4 *Surarnas* = 1 *Nishka**
and

Silver weighing 2 *Krishnals* = 1 Silver *Māsaka*.

16 *Māsaka* = 1 *Dharana* or silver *Purana*.†

And again

Copper weighing 1 *Surarna* = 1 *Pana*

It is very clear therefore that the value of ancient money depended upon the weight it bore. It seems, however, that coined money was not issued till the time of Rāma, king of Ajudhyā, when the people had made very great advancement in the art of engraving. *Nishkas* are often mentioned in the Rāmāyana, and there still exists a popular tradition that Rāma had coined money, and those that can be had are retained with avidity and worshipped. But this is our conjecture, the history of ancient Hindu coinage is much immersed in obscurity; the earliest Hindu coins which have been discovered by the researches of numismatists do not date back beyond the fifth century before the Christian era.

Besides the manufactures which we have mentioned before, the Hindus were acquainted with the manufacturing of salt and sugar from a very remote antiquity. According to Hamilton, sugar was introduced from India into Arabia, and from thence into Europe and Africa. In fact the derivation of *sugar* favors the supposition that this commodity was introduced from India into the western countries ‡ Nearchus testifies to their knowledge of making paper. The Hindus were early acquainted with the art of brewing, and at the time of Manu they could distil various sorts of wine. We do not certainly like to contest the invention of glass with any other country, but certain it is that the Hindus of the time of the Mahābhārata were acquainted with the art of glass making: the crystal floor in the palace of Indraprastha deluded

* Chap. VIII. Slokas 133, 134 and 137.

† Ibid, Slokas 135 and 136.

‡ "The Sanskrit word for Sugar is *Sarkara*, whence the Persian *Shakar* and *Shakkar*, the Arabic *Sokkar*, the Greek *σακχαρ* the Latin *Saccharum*."

Durjodhana, and there are other books where crystal gates, and mirrors are mentioned.*

We have thus enumerated only the important of the several manufacturing and industrial arts with which India was early acquainted. We shall now proceed to consider the other phases in her ancient civilization.

The scene of the Rig-Veda opens to our view not a race of savages living in caves with bears or pachyderms, or flaying the mammoth with their chert flints for the purpose of feasting upon its raw flesh, or roving in the wilderness in a state of nature, but a nation already advanced in civilization and acquainted with the necessary arts of life. They lived not upon stalls erected in the midst of waters like the Indians of America, but they dwelt in houses of masonry-works, though not in palaces. They had their knives, swords and lances; they had their clothes made of cotton to cover them; they had the productions of the soil to live upon; they had their carts and waggons for conveyance; they had their towns to dwell in, and roads to saunter about. But there existed no temples at the time, but each dwelling was furnished with a room as a receptacle of the sacred fire.

By the lapse of time an improved system in the art of architecture was introduced. Manu mentions six kinds of forts,† and he advises the king to prefer the hill-fort, which must be large enough to hold arms, ammunitions and machines, and should be protected with high walls, and should contain garden and rooms allotted to various purposes.‡ Beside the forts, there were houses and temples, gardens, and orchards, tanks and wells lined with steps. Later at the time of Válmiki, we can have some idea of the towns by his description of Ajodhya in the

* Bhágabata, Skandha 8, Chap. XV, Sloka 16. European writers generally ascribe the authorship of the work to Bopa Deva, the grammarian, who flourished in the twelfth century of the Christian era, but the supposition has been ably refuted by Baboo Ram Das Sen in an article on "Bopa Deva in the *Bandhaba*. And see also Vishnu Purana, Part II. Chap. II. Sloka 19. And Mahá-bhárata, Vishnu Parva, Chap. V.

† Chap. VII. Sloka 70

‡ Chap. VII. Slokas 75 and 76.

Rāmāyana, which could vie with any city of modern times in splendor and beauty :—

There (in the kingdom of Kosala) the celebrated town of Ajodhyà is situated, built by Manu himself, the king of men. It is twelve *yoyans* in length and three in breadth. The streets and high roads are regular, and they are adorned with well-blown flowers and frequently watered. It is ornamented with gates and porticoes and lined with shops. It contains all sort of arms and machines. It is dwelt by artizans and the professional chanters of praise. It is beautiful and brilliant. It contains lofty houses adorned with banners, and it is protected with *Sataghnis*. Everywhere in the town there are houses for the ballet-girls ; there are gardens and mangoe-tops. The forts are surrounded by deep and impassable moats, and they are inaccessible to enemies. It is crowded with elephants, horses, kine, camels, and mules. In some parts the feudatory chiefs crowd with their presents ; merchants from various countries live in it. In some parts the walls studded with gems are resplendent as the mountains. There the houses for amusement exist ; and in some parts dwell the public women. In some places the town is adorned with seven-storied houses embellished with all sorts of gems. There the houses are close and placed on the same level. It is stored with rice and other grains, and the water is like the juice of the sugar-cane. The whole town resounds to the music of the tabor, flute and harp. It is the abode of all good men as the heavens of the beatified persons ; and it is dwelt by myriads of intrepid warriors, who do not raise their hands against the helpless and the unprotected, but who kill by the might of their arms and with sharp instruments the fierce, growling lions, tigers and boars of the forests.”*

Mosaic work was therefore evidently known to the Hindus as early as the period of the Rāmāyana. Balconies and oriels are mentioned in the Mahābhārata.

Modern India does not possess any architectural remains of the classic period ; the structures that exist at present do not date

* Rāmāyana, Bālakānda, Chap. V.

back beyond the third century before the Christian era. The pillars which were erected by Asoka in different parts of the country for the promulgation of the edicts of Buddhism, are the earliest that have yet been observed. The *Mricchhakatika Nataka* of king Sudraka, who flourished in the first century, gives us an accurate delineation of the houses during the Buddhist period : Basantasená's house is most minutely described, which shows an evident advancement in taste and knowledge of the mediæval Hindus in the art of architecture. The rock-cut structures of Southern India are so amazing that "the first European observers could not find terms sufficiently intense to express their wonder and admiration." These edifices were scooped out of solid rocks and formed into fanes, images, colonnades, and courts. The cave-temples of Ajanta, Karli, Ellora and Elephanta were formed in this manner. Though the Hindus never attained a high degree of perfection in sculpture like the ancient Greeks, yet some of their sculptural works especially in the temple of Ajanta are admired by all observers. The exquisite carvings, and the beautiful arabesques, frets, and scrolls which are found in these temples, evince their attainment of high skill in this branch of architecture. The columns are of different sorts, and the mouldings are beautiful, rich and varied. There are other styles of architecture found in Orissa, Behar, Rajputana. The structures are lofty, and of "unrivalled taste and beauty." Minute accounts of ancient Hindu architecture are given in Fergusson's History of Architecture, Ram Raz's Essay on Hindu Architecture, and the *Mánsára*, the most important of Hindu *Silpa-sastras* extant in the South.

Architecture is a sure test of a nation's civilization. We wonder not so much at the skill, taste, genius and imagination of the ancient Hindus, as at their patience and assiduity which they have displayed in cutting away chip after chip of stone with their chisel to bring out temples, effigies, pillars and arches. Our civilization doubtless possesses a knowledge of many things unknown and undreamt of by the people of far-back ages, but, on the other hand, how many things may have belonged to their

civilization which are lost to us ! The so-called "barbarism" of the ancients has left behind it a permanent monumental defiance (as for instance the pyramids of Egypt) to all the arts and skill of this age of civilization. We are indeed lost in wonder when we think of the patience of the ancient Hindus, which could make up for their ignorance of the inventions of modern science.

Thus we see that during the Vaidic period there were agriculturists, weavers, black-smiths, carpenters, goldsmiths and forgers ; as well as perfumers, painters, confectioners, actors, jewelers, ivory-workers, and stone-cutters. * At the time of Manu, there existed besides those whom we have already mentioned, joiners, architects, miners, dyers, musicians, tanners and lapidaries. There existed also courts of Justice, way-side inns, gardens, wine-shops, taverns, assembly-rooms, artizan's shops and pastry-shops. At the time of the Rámáyana, the Hindus had learnt mosaic work and engraving.† They also know to make slippers and umbrellas. During the period of the Mahábhárata, they were acquainted with the art of glass-making : they also made very great improvement in architecture, dyeing and weaving. Subsequently we find them to be sculptors and carvers.

The Hindus had always been renowned as a nation of warriors. It is only since the conquest of the whole of India by the Mahomedans that they have lost that time-honored celebrity. Accustomed from the very earliest times to wars and conquests, they had received a thorough knowledge of military arts and tactics. Since their migration into India, they had constant engagements with the aborigines for occupation of land. Necessity made them learn many things of the military art, which they otherwise would not have learnt. Even so early as the time of the Rig-Veda, we find their armies divided into infantry and

* These names are mentioned in the Yayur Veda : See Proceedings of Asiatic Society of Bengal, April, 1869.

† দদৌ তস্য ততঃ প্রীতিঃ হনামাৰ্জোপশোভিতম্ ।

অঙ্গুরীয়ভিঅন্য রাজপুত্রাঃ পরন্তপঃ ॥

Rámáyana, Kanda 4, Chap. 44.

charioteers. The men were all accoutred in coats of mail, and they fought with bows, arrows, lances, axes and quoits.

The Hindus were always celebrated as connoisseurs of horse-flesh, their "raging and champing" steeds were richly caparisoned, and they bestowed all precious care upon them when they did not use them in battle.

Stimulating themselves with the juice of the *Soma*, and invoking the gods they entered into the field of battle. The use of elephants was not known during the Vaidic period.

A detailed account of the ancient military arrangements of the Hindus is given in the seventh chapter of *Manu*. The whole army was divided into four classes: the infantry, the cavalry, the chariots, and the elephants. The drilling and the superintendence of the army were placed in the hands of the general,* who was bound to practise the soldiers and the animals every day.† The king is advised, when desiring to attack his enemy's country, to set out in his campaign in winter or spring. Eight sorts of manœuvres are mentioned in case of attack by the enemy.‡ Various kinds of arrangements the king is advised to make of his troops while engaged in battle, and follow the plan laid down for conducting a siege of the enemy's fortress.§ It seems that the inhabitants of Kurukshetra, Matsya, Surasena, and Panchâl were famed at the time of the Code for their stalwart frame and courage, for the soldiers from those countries were required to be placed foremost in the rank of battle.

The principles of war which are laid down in the Institutes were dictated by a spirit of humanity and manliness. Whatever may be said of the military tactics of the ancient Hindus, cowardice formed no part of their element. No breath of calumny can attain our forefathers for want of true manliness and magnanimity of the heart. To accept the gauntlet was the motto of an ancient Hindu warrior however strong the adversary might be, || not to retreat from battle was conducive of prosperity. The kings, who

* Sl. 65.

§ Sl. 195, 196.

† Sl. 102.

|| Sl. 87.

‡ Sl. 187, 188, 191.

fight with their utmost strength actuated by a desire of killing each other, without the idea of retreating, surely go to heaven.* Whoever being afraid flees from battle and is killed by the enemy obtains the sins of his master, and the little virtues which he has amassed, become the gain of his master.† That this was the idea of the later Hindus also, there can not be any doubt, for cowardice in a Kshetriya is denounced in the Mahábhárata as one of the most culpable of offences, and to die in battle is pronounced to be the greatest of all virtues.

Warriors are prohibited to fight with barbed or poisoned arrows or arrows blazing with fire.‡ Riders and charioteers should not fight with those who are on foot, or kill those who have asked for quarter. Warriors are also prohibited to attack those who are asleep, or unarmed, or without armor, or spectators, or those who are broken down with grief, or who are wounded, or who are fleeing.§

Things plundered in battle belonged to those who got them.

With respect to the settlement of a county after it has been conquered, the king is advised to proclaim assurance of security to all its people : he is to elect a person from the old royal family as its king and frame laws for its government, but he should respect the customs of the country, and give him and his advisers valuable presents as token of respect, || that is, not make them feel their state of dependence.

Fighting on boats in rivers is mentioned both in the Institutes and the Rámáyana. From the time of Válmiki, wrestling and athletic exercises were as much prized as skill in shooting arrows.

* Sl. 89.

† Sls. 94 and 95 (chap. VII)

যন্ত্ৰভিতঃ পরাবৃত্তঃ সংগ্রামে হন্যতে পঠৈঃ ।
 ভর্তৃর্দুর্দুষ্কৃত্য কিঞ্চিৎ তৎ সর্বত্র প্রতিপদ্যতে ॥
 যচ্চাস্য সুকৃত্য কিঞ্চিদমুদ্রার্থমুপার্জিতং ।
 ভর্তৃ তৎ সর্বমাদত্তে পরাবৃত্তহতস্য তু ॥

‡ Sl. 90.

§ Sls. 92 and 93.

|| Sls. from 201 to 204.

The arms of the ancient Hindus were steel instruments of various size, shape and figure; but their principal implements of war were bows and arrows. In close battle, they generally fought with clubs, swords, and spears. They had other weapons which are metaphorically described, as the *Nāgapāsa*, it seems, was nothing more than the lasso. The figure of their shields was long, narrow and concave, as may be observed in the frescoes at the Ajanta caves. The various descriptions we have in the *Rāmāyana* and the *Mahābhārata* of arrows being vivified by the powers of charms, are accounted for even by the learned Hindus of our times, who are too learned to confound reality with poetic imagination, by considering that the arrow-heads were coated with chemical properties which would produce fumes or flames, like lucifer, by friction to the frame of the bow. We are not quite sure whether the Hindus at one time were so much advanced in the science of chemistry, but there can be no doubt that they possessed firearms. Their principal ordnance was the *Sataghni*, which was generally used for the protection of towns. Its very name indicates that it was the “killer of hundred.” A description of it is given in the *Mahabharata*.*

পরিগৃহ্য শতব্রীক্ষ সচক্রাঃ সপ্তভোপলাঃ ।

চিহ্নিপুঃ ভূধবেগেন লক্ষ্যমধো মহাস্রবাঃ ॥

“They (the monkeys) taking the *Sataghni*s existent with wheels and balls of stone, and which produced tremendous noise, threw them into the midst of Lanka by the force of their arms.” We have already seen that it is mentioned in the *Rāmāyana*. The description gives the veritable picture of a modern cannon. In fact, Sir Arthur Cautley while excavating the Ganges canal came upon the site of an ancient town, seventeen feet below the ground, supposed to be the ancient town of Hastinapore, and found among other things a piece of ordnance closely resembling a small cannon.

Gunpowder therefore was evidently known to the ancient Hindus. It was known by the name of *Aurbāgni*, being the

* Bana Parva, chap. 282.

invention of the Rishi Aurba.* The French can claim it as their own invention, the Chinese can also claim to be its independent inventors, but it is not at all surprising that another military nation as the ancient Hindus were, should have found out the nature and effect of the three most common substances of their own country. The ingredients and power of the “fire of Aurba” are thus described in the *Nitichintamani* :—

দগ্ধেদং শোরকৈশ্চৈব পার্শ্বত্যাৰীষ্যমেবচ ।

একীকৃত্যংশভাগেন ক্রমাঙ্কুসাদ্ধবেদিতি ॥

দারুণা ছত্ৰভুকুন দহাতে সলিলাদিকং । †

“Combining burnt wood (charcoal), saltpetre, and sulphur by parts gradually lessened, a terrible fire is produced by which (even) water and others are burnt.” There is a curious passage in the *Harivansa* in which both the gunpowder and the *Sataghni* are mentioned. Krishna while marching against Sálwa, put Dwárika, his capital, in a state of defence by

উর্ধ্বাগ্নিং প্রোথিতং কৃত্বা শতঘ্নীং শুড়কৈযুতং ।

“placing gunpowder under the ground, and loading the killer of hundred with balls.”

During the many centuries which elapsed between the first colonization of the Hindus and their conquest by the Mahomedans in the twelfth century, India had never been subjugated, though often she was invaded by foreign rulers. She was governed by her own kings and enjoyed her own laws. She elbowed out all her enemies. Semiramis escaped with twenty men only, and Cyrus with seven. The conquest of Darius Hystaspis does not appear to have extended beyond the Panjab. The strength and energy of Alexander's soldiers expended themselves in their battle with Porus. The king himself barely escaped with his life while attacking the Mallis. “The combat with Porus,” says Plutarch, “abated the spirit of the Macedonians, and made them resolve to proceed no further in India. It was with difficulty they had defeated an enemy, who brought only twenty

* Aurba was the preceptor of Sagara, ancestor of Rama.

† Nitichintamani, as quoted by Nundo Kumar Kabiratna in the *Nityadhar-mánuranjica*.

thousand foot and two thousand horse into the field ; and therefore they opposed Alexander with great firmness when he insisted that they should pass the Ganges, which, they were informed, was thirty-two furlongs in breadth, and in depth a hundred fathom. The opposite shore too was covered with numbers of squadrons, battalions, and elephants. For the kings of the Gandarites and Præsiens were said to be waiting for them there, with eighty thousand horse, two hundred thousand foot, eight thousand chariots, and six thousand elephants trained to war.”* The conquests of Seleucus and of Menander, the Bactrian king, of the north-western frontier, made but a temporary impression. The Hindus served in the army of Xerxes at the battle of Platea where they were disposed in opposition to the Hermionians, Eretrians, Styrians and Chalcidians ; “ their bows were made of reeds, as were also their arrows, which were pointed with iron, their leader was Pharnazathres, son of Artabates.”†

The history of the Rajputs, especially those of Mewar, is a sequel to the glorious history of ancient India. Their heroism was like the flash of the flickering lamp before extinction. From the time of Bappa who conquered Chitore in 728 A. D. to that of Udaya Sing who was expelled from it in 1568, they displayed such courage and heroism as were only worthy of the descendants of Rāma. The Spartan matrons would have quailed beneath the stern look of the Rajput mothers. When dressed in yellow the Rajput warriors never turned their backs against the enemy : it was a sin of the blackest dye. Their undaunted courage was shared by the females of their household. The *Johur* (self-burning) of Padmini, Karnavati, and myriads of Rajput ladies ; the heroic deeds of Jawahir Bai, and the mother of Puttun and of her daughter-in-law will be remembered with wonder and admiration.‡ Though the Rajputs were indeed defeated and killed by their Mahomedan conquerors, yet it was a defeat which equals any great victory recorded in the history of the world ! They knew

* See Langhorne's, Plutarch's Lives : Alexander.

† Herodotus Books VII and IX.

‡ Todd's Rajasthan : History of Mewar.

it was better to die than to live in ignominy and subjection. The tradition of their heroic exploits feeds the memory of their descendants; though distanced by centuries they move among us in spirit; though cut off by death, they live in glory!

Even the Bengalis were once a martial nation. It is as true as their present degenerated condition. Amidst the gloom that pervades the history of Bengal before the Mahomedan conquest, we have the glimmerings of inscriptions and occasional records of Buddhistic writers to attest to their former greatness. They had attained their highest state of prosperity during the administration of the Pál dynasty. They, under Deb Pál Deb had “conquered the earth from the source of the Ganges as far as the well known bridge which was constructed by the enemy of *Dasàsya*, from the river of Lokeecool (present Lukhipore) as far as the Ocean of the habitation of Boroön.* And again the Buddal inscription makes mention of their conquests: “Trusting to whose (Kedár Misras) wisdom the lord of Gauda for a long time enjoyed the surface of the Sea-girt earth by eradicating the race of the Utkalas, conquering the haughtiness of the Iluns, and humbling the pride of the kings of Gujjra and Dravida.† Even if we consider these to be exaggerations, the inscribers must have had good grounds for their statements. Judging from their present condition, it may sound strange that they could have marched armies beyond the Indus or the Vindhya range, but these inscriptions are no modern forgeries, and their antiquity has been established beyond the shadow of a doubt.

(*To be continued.*)

* Inscription on a copperplate found at Monghair: translated by Charles Wilkins, Asiatic Researches Vol. I.

† It is the translation of the following stanza of the Buddal Pillar inscription by Baboo Pratápachandra Ghosha B. A. See Journal of the Asiatic Society of Bengal, 1874:—

উৎকলিতোৎকলকুলং হতহনগর্ভং
 খল্লিকুতত্রবিভৃজ্জররাজদর্পণ ।
 ভূপাঠমকিরমনাভরণং বুডোজ—
 গোড়েশ্বরশিরমুপাস্য ধিয়ং যদীয়াং ॥

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THE ABORIGINES OF INDIA.

By A Hindustani.

Sometime since a Conference was held under the auspices of the Church Missionary Society to take into consideration the peculiar facilities for the spread of Christianity afforded by the Aboriginal tribes of India. These tribes, though numerous if not innumerable, and divided moreover by varieties of language, customs and faith, may yet all be included in two or three widespread races. One of these in all the multiplicity of its divisions and subdivisions occupies the lofty ranges of mountains which shut in the valley of the Brahmaputra, and form the outskirts of the Northern boundary of India. Most of the tribes composing this race occupy regions beyond the jurisdiction of the Imperial Government; but the race has its representatives in British India also. The tribes occupying the hilly regions of Assam, the Nagas and the Garrows, are branches of this teeming people. Their physiognomical, linguistic and social peculiarities connect them with the Tartar hordes of the outlying districts, and bring their Scythic origin into bold relief. Next to them in importance are the great Kolarian races, which occupy the mountains which form the great watersheds of the Soane and other tributaries of the Ganges in the North and those of the Mahanadi and Taptee in the South. The tribes occupying the wedge-shaped plateau of Central India, and the hilly regions of Orissa, Chota-Nagpore and Rajmahal, are branches of this great people. Almost all the wellknown tribes of the Aborigines, the Gonds, the

Khonds, the Koles, the Santals, the Sourahs, &c., are ramifications of this mighty stream of population. They are generally represented as belonging to the great Scythic races, but the type of physiognomy they present, their dark color, prominent cheek-bones, flat noses and thick lips would indicate an origin less noble, and justify a very sparing use of the term *niggers* so frequently cast in our teeth by our Anglo-Indian fellow-subjects. If to these widespread peoples you add one or two races occupying the various hilly regions of Southern India, you have a complete list of the Aboriginal races with their divisions and subdivisions or tribes and clans. These peoples are despised by the proud Hindu and the haughty Mussulman; but they are distinguished by certain virtues which would do honor to their more civilized and more prosperous neighbours. Like all free races, they are brave, honest and truthful, and certain loathsome vices prevalent amongst Hindus and Mussulmans are entirely unknown to them; while woman occupies in their domestic circles that position of honor which makes conjugal fidelity the rule, and adultery the exception. As a people they are on the whole more amiable, though far less civilized, than their neighbours; and their accessibility to Christian teaching makes them objects of peculiar solicitude to the Christian Missionary. It may not be amiss to mention a few of those circumstances which make them peculiarly accessible to Christian teaching.

1. Their religious traditions are of a nature fitted to prepossess their minds in favour of Christian truth. The Rev. Dr. Banerjea in his able treatise, the *Aryan Witness*, has fallen into the mistake, pardonable in an enthusiastic orientalist of his type, of overrating the traces of what he justly calls the primitive revelation scattered in the sacred books of the Hindus. These traces, existing as they do in some form or other in all the religious books of the world, cannot make the testimony in favor of Christianity borne by the Hindu books one of the exaggerated value attached to it by the learned Doctor. These traces, we may add, exist in a much more legible form, and far less hampered with subtleties fitted to neutralize their signifi-

cance, in the sacred traditions current among the aboriginal tribes of India; and if the existence of these is enough to justify the glowing panegyric lavished on the Hindu Scriptures, such exuberance of praise cannot justly be withheld from the religious songs which are sung amid frantic dances in the primeval forests of Central India or among the picturesque hills which overlook the valley of the Soane. It is worthwhile to enumerate a few of the sacred traditions, which, apart from other peculiarities, afford facilities for Christian progress among the aborigines.

a. The idea of a universal religion destined to supersede all local forms of faith and worship, and unite mankind into a holy brotherhood, is much more current amongst the Aborigines than among races a hundred times more advanced in moral and material civilisation. The form of faith professed by these tribes are strictly speaking local, and tend among other causes most effectively to place them in an attitude of hostility to one another. Every tribe almost has its own religion, its peculiar type of worship, its peculiar form of ceremony and its peculiar cast of tradition; and the religious idiosyncrasies of the different tribes are a prolific, if not the only, source of those perpetual feuds, which waste their energy and make them miserable. But in the midst of their dissensions they eagerly look forward to the time when their local types of faith and worship will retire before a universal religion such as will put an end to their eternal feuds, and unite them into one nationality. Now this peculiar hope of theirs, kept alive by their endless dissensions and miseries, tends to make them friendly to the Missionaries who set up the banner of a universal religion, not of a sanguinary type like that of Mahomet, but of a peaceful nature and benevolent tendency. A religion, which scatters sectarian shibboleths to the winds and causes the spirit of harmony and tranquillity to reign where we see nothing but discord and disquietude, cannot but be cheerfully welcomed by a people torn with factions, and made by the very intensity of their misery to look forward to the time of religious unity and social peace foretold in their sacred songs.

b. The idea of a fall from a primitive state of innocence and happiness is most prominently brought forward in their sacred hymnology. All these half-savage tribes believe that an Evil Spirit persuaded man, originally created in the image of God, to cast aside his loyalty to his Maker, and so to plunge himself and progeny into sin and misery. Different tribes have different versions of the story of the fall; but they all agree with one another in its main features. The Santals, for instance, believe that their first parents were created in the image of God and placed in a region of unalloyed bliss, and that an Evil Spirit jealous of their happiness persuaded them to drink wine and thereby brought upon themselves the wretchedness under an aggravated type of which their posterity are at present groaning. The Khonds of Orissa have a queer tradition with reference to the universally accepted doctrine of the fall of man. They believe in a God of Light who first created the Earth-Goddess and made her his Queen, she being jealous of the happiness of man brought sin into the world and all its accompanying misery. In short the tradition of a fall of man from his original state of purity and innocence is one which receives universal homage among the Aborigines of India; and it is not at all difficult to see how such a tradition makes them peculiarly accessible to Christian teaching.

c. They not only believe in a general fall, but in a fall which has specially affected them. They carry with them a sense of degradation and misery, and long for deliverance. Their more favoured neighbour, the Hindu or the Mahamedan, looks upon his present condition with a deal of complacency, and is consequently dead set against any change in his social or spiritual condition. Or if he is compelled by the anomalies of an age of iron to recognise the necessity of ameliorating his status in matters specially of religion, he looks back with tender regret to the good old times, and endeavours to revive his own religion, rather than fix his gaze upon a foreign source of help. The non-Aryan races, on the other hand, feel their degradation, and are disposed to welcome, rather than oppose a change in their social

and moral condition ; they admit that there is nothing in their present mode of life fitted to inspire feelings of self-complacency ; and they are sure that the help they need can not be secured by an attempt to restore their existing faith to its pristine purity. They consequently look to foreign sources for help. They are therefore ten times more accessible to Christian teaching than their neighbours who proudly look upon the races as inferior to them in all that constitutes genuine greatness or national excellence.

d. They moreover believe that the deliverance they long for is to be effected by the sacrifice of a man. This belief accounts for the fearful prevalence of human sacrifices in former times amongst these half-savage peoples. We say in former times, for of late the British Government has done much to put a stop to these horrible sacrifices amongst those at least of these wild tribes over which its authority extends. The wellknown Meriah sacrifices, for instance, prevalent amongst the Khonds of Orissa, have been forcibly and effectively suppressed by our rulers, whose benevolent endeavours to save life poured out amid frantic ceremonies before hideous idols cannot be sufficiently praised. But though human victims are sacrificed or were sacrificed among these wild peoples in the most barbarous manner or under circumstances fitted to call forth our most unqualified abhorrence, the ceremonial which accompanied them is significant, and unmistakably points to the Great Sacrifice for sin offered by the Lord Jesus Christ upon the Cross. The idea of vicarious and propitiatory suffering is more current amongst them than amongst the Hindus, and makes them more accessible to Christian teaching than their richer neighbours are disposed to be.

2. In religious matters these races are emphatically in a transitional state. They have no settled convictions and stratified beliefs in institutions to which they are unmoveably attached, no ceremonies which they are determined never to change. The versatility with which they pass from one system of religious convictions to another is wonderful indeed. A person has to set up amid some attractive ceremonies a new standard of faith, and entire clans and tribes and races flock around it after

having scattered their hereditary beliefs and time-hallowed ceremonies to the winds. Religious movements, movements such as may be regarded as time-marks, indicating in each case a sudden destruction of old beliefs and establishment on their ruins new ones, are as common amongst them as they are rare among peoples less volatile and more sensible. They are as a mass moving forward towards a faith other than that which they have inherited: they are naturally being Hinduized. Entire tribes have been persuaded by Brahmins to renounce their own forms of worship and cast in their lot with their more prosperous neighbours. They are in a transitional state in a religious point of view, and consequently the Christian Missionary finds amongst them better materials to work upon than he can possibly find amongst peoples firmly attached to their religious traditions and decidedly averse to change.

3. Certain obstacles which most decidedly impede the progress of Christianity among Hindus and Mussulmans are not found in the hilly regions occupied by the wild tribes. We have seen that the self-complacency, the conceit and the pride behind which the Hindu faith or that of the Mahomedans is enconced, do not exist among the Aborigenes. The caste system, the most formidable perhaps of the obstacles thrown in the way of Christian progress, does not exist among them. The Christian Missionary can easily mould their social life even without first inducing them to exchange their religious traditions for such as are better fitted to satisfy their deep longings for deliverance. The Missionary amongst Hindus can not possibly influence social life except by revolutionizing the religious ideas by which it is moulded and fashioned. He can not possibly come in contact with the people so as to be able to influence their social life *directly*; and his only resource is to attack it by bringing the hoary traditions of which it is a result into disrepute. But direct influence on social life, so decidedly an impossibility among Hindus, is possible among these wild tribes; and they may be ushered into the temple, so to speak, of religious reform through the gateway of social improvement.

4. Government sympathy or even co-operation may be enlisted on the side of Christianity in a way not practicable among Hindus and Mussulmans. The reasons which have led Government to adopt its boasted policy of religious neutrality are confined to the more civilized portions of the country, and do not commend themselves to our minds when the varied wants of the hill-tribes have to be considered and supplied. It is impossible to govern them at all without making a direct onslaught on their religious faith. To civilize them means to induce them to exchange the horrid forms of worship in vogue among them for a better faith. This fact is being recognized by our rulers as a body ; and the stoutest advocates of neutrality become religious propagandists as soon as they talk of the best method of taming these wild peoples into peaceful subjects and industrious workers. Missionaries working among them receive, can not but receive, a deal more of direct help from Government than their brethren among Hindus and Mussulmans ; and none of the *newspapers* of the country talk smoothly of disestablishment as a very desirable thing in the hilly and jungly regions occupied by these simple peoples. There is a preponderance of opinion among statesmen in favor of a policy such as is likely to result in their rapid evangelization through the agency of the Missionaries utilized by Government ; and consequently our rulers do not find themselves so decidedly hampered in these wild regions as they confessedly are in the more favored portions of the country.

Add to all this, their peculiar susceptibility to kindness, and you have a host of circumstances favorable to the progress of Christianity among these wild peoples. A wellknown officer by simply being kind to one of these peoples converted them from daring robbers into peaceful subjects, and Christian Missionaries could easily move them in masses towards the holy religion they preach by simply exhibiting the spirit of love and benevolence by which as a body they are manifestly animated. But we may set aside all mere speculative reasonings, and prove their peculiar accessibility to Christian instruction or missionary

influence by an appeal to the history of Missions in India. It is an undeniable fact that Christianity has actually made more satisfactory progress among the Aborigenes than among the more civilized peoples in Indian. The progress of our holy religion among the hill-tribes of Chota Nagpore, the Santals of Rajmahal, and the Shanars and other races of Southern India, has been as glorious as that among the wellknown Karens of Burmah. And it is perhaps not generally known that nearly 88 per cent of the Native Christian population of India have been furnished by the wild peoples whose claims were taken into solemn and prayerful consideration by the Conference, the results of the decision of which will ere long appear in efforts more vigorous than any hitherto put forth to christianize the hilly regions of our country.

CIVILIZATION IN ANCIENT INDIA.

PART II.

By Una.

The originality of some of the Hindu sciences has been acknowledged by all eminent scientists who have devoted their attention to an inquiry into the intellectual advancement of the people of ancient India. Progress is not only the law of man, but the peculiar characteristic of science. But however indistinct the Hindus might have been at first with respect to some of their conclusions, or however palpable might have been the foreign elements in some of their later works, their progress was marvellous, and it must be admitted that the world owes much to ancient India for its present advancement in the knowledge of science.

The science of Astronomy, which ennobles the heart and the intellect, was the branch to which they especially devoted their thoughts even at the earliest times. To every Veda is appended a "sort of astronomical treatise, the object of which is

to explain the adjustment of the calendar, for the purpose of fixing the proper periods for the performance of religious duties." Even Mr. Bentley, the most inveterate opponent of the Hindus in their "pretensions" to antiquity, acknowledges that their division of the ecliptic into twenty-seven lunar mansions was made 1442 years before the Christian era.* The earliest writer on Astronomy is said to have been Parásara. "Although it is generally supposed that the *Sūrya-siddhānta* is the oldest (of the eighteen astronomical works), yet some consider the *Brahma-siddhānta* to be so; and it is stated in the *Sambhu-horāprakāsa* (an astrological work), that the *Soma-siddhānta* is the first, the *Brahma-siddhānta* the second, and the *Sūrya-siddhānta* the third in the order of time. But this opinion is not generally received."† Besides these books, Varāha, surnamed *Mihir* or the Sun from his knowledge of Astronomy, wrote the *Varāhi-sanhita* at the latter end of the fifth century; ‡ Arya Bhatta, author of the *Aryabhāṭiya-Sūtra*, flourished during the same period; and the *Siddhānta-siromani* was written by Bhaskarāchārjya who, according to his own statement, was born in the year 1036 of the *Śalivāhan* era, i. e. A. D. 1114, and composed the work when he was thirty-six years old.§

The principal objects of Hindu Astronomy were the rectification of the calendar, the ascertainment of the chronological epochs, and the calculation of the eclipses.

According to the notions of the ancient Hindus the form of the Earth is perfectly round: it has no supporter, but stands firmly in the expanse of heaven by its own inherent force. || Instead of the Earth moving round the Sun, the Sun moves round it. "The property of attraction is inherent in the Earth. By this property the Earth attracts any unsupported heavy things

* Elphinstone's History of India, Book III, Ch. I.

† Pandit Bāpu Deva Śāstri's Postscript to his Translation of the *Sūrya-siddhānta*.

‡ Asiatic Researches, Vol. II, p. 391.

§ Siddhānta-siromani, Chap. XIII, Sl. 58.

|| Siddhānta-siromani, Chap. III, Sl. 2.—Wilkinson's Translation; *goladhya*.

towards it. The thing appears to be falling [but it is in a state of being drawn to the Earth]. The ethereal expanse being equally outspread all around, where can the Earth fall ? ”* Thus we see that the attraction of gravitation was known to Bháskaráchárjya ! The Sun by his diurnal motion causes day and night, he does neither rise nor set, but when he is first seen, he is said to rise, and when he disappears, he is said to set. † When it is noon at one place, it is midnight at the place where a line, drawn straight from the Sun through *Sumeru* to the opposite side, terminates. This *Sumeru* is nothing more than the axis of the Earth, for “the golden mountain Meru,” says the author of the *Súrya-siddhánta* “containing heaps of various precious stones, passes through the middle of the terrestrial globe (as an axis projecting on both sides at the pole).” ‡

The Sun in his annual motion through the signs of the zodiac causes the variations in the seasons § which are six in number. The zodiacal circle is divided into twelve parts, and therefore it is called *Ráshi-vritta* ; it is also divided into twenty-seven parts, and therefore it is called *nakshatra-vritta*. Each *Ráshi* or sign is again divided into thirty degrees (*ansas*) ; therefore the whole circle consists of three hundred and sixty degrees. The twelve lunar months correspond to the twelve signs of the zodiac, and they are named according to the situation of the Sun. || The lunar mansions are mentioned in the earliest hymns of the Veda, being of Indian origin, whereas the solar signs of the zodiac were, according to Dr. Bhau Dáji and Mr. Colebrooke, borrowed by the Hindoos from the Greeks. When the Sun enters the sign of Makara (Capricorn), it becomes *Uttaráyana* or the winter solstice, and *Dakshináyana* or summer solstice, when he enters the sign of Karkata (Cancer). The equinoxes are called *Vishuvás*. The days and nights become equal

* Ibid. Sl. 6.

† Vishnu Purana. Part II, Ch. 8, Sl. 15.

‡ Trans. by Pandit Bapu Deva Sastri, Chap. 12, Sl. 34.

§ Vishnu Purana, Part II, Ch. 10, Sl. 21, and Ch. 11, Sl. 6.

|| *Súrya-siddhánta*, Ch. I, Sl. 48— note by the translator.

when he enters the equinoxes. After the Sun has passed the vernal equinox, the day becomes longer than the night, and after the autumnal equinox, it becomes shorter.

The Hindu Astronomers mapped out the starry heaven into different constellations.* Among them, may be mentioned, the *Sisumāra* or the Ursa minor, and the *Saptarshimandala* or the Ursa major. At the tail of the former the *Dhruva nakshatra* or the Pole-star is situated. The Sun, Moon, and other planets, and the stars are revolving round the *Dhruva*, being bound to it by the cord of the atmosphere, † and the star itself is said to be rotating in its place along with the planetary system. ‡ The *Sūrya-siddhānta* gives the cause of the planetary motions: "The Deities, invisible (to human sight) named *Sighrochcha* (*i. e.* the farthest point from the centre of the Earth in the orbit of each of the planets), *Mandochcha* (Apogees) and *Pāta* (Nodes) consisting of (continuous and endless) time, being situated at the ecliptic, produce the motions of the planets. The Deities, (*Sighrochcha* and *Mandochcha*) attract the planets (from their uniform course) fastened by the reins of winds borne by the Deities towards themselves to the east or west, with their right or left hands according as they are to their right or left. (Besides this) a (great) wind called *Pravaha* carries the planets (westward) which are also attracted towards their apogees. Thus the planets being attracted (at once) to the east and west get the various motions."§

They had a correct view of the cause of tides. That they are caused by the influence of the Moon they had no doubt, "as the water in a plate becomes inflated by the heat of the fire, so the water of the ocean increases by the waxing of the Moon. At other times, there is no increase or decrease of the water of the ocean, except in the white or black fortnight of the Moon at the time of her rising or setting, when the decrease or increase is

* The Rig-Veda speaks of Orion (*Prajapati*) and Aldebaran (*Rohini*).

† Vishnu Purana, Part. II, Ch. 12, Sls. 26, 27.

‡ Ibid Ch. 9, Sls. 1-3.

§ *Sūrya-siddhānta*, Ch. II, Sls. 1, 2, 3—Sastri's Trans.

observed. The water of the ocean is seen to increase or decrease five hundred and ten fingers (*i. e.* twenty-one and one-fourth cubits) (by the influence of the Moon).”* The Moon like the other planets moves round the Earth. She has got no light of her own, but reflects only the borrowed rays of the Sun. “This ball of nectar the Moon being in contact with rays of the Sun, is always illuminated by her shinings on that side turned towards the Sun. The side opposite to the Sun dark as the raven black locks of a young damsel, is obscured by being in its own shadow, just as that half of a water-pot which is turned from the Sun, is obscured by its own shadow. At the conjunction, the Moon is between us and the Sun: and its lower half, which is then visible to the inhabitants of the earth, being turned from the Sun is obscured in darkness. The half again of the Moon when it has moved to the distance of six signs from the Sun, appears to us at the period of full Moon brilliant with light.”†

By whatever metaphorical way the Pauranics might have attempted to explain most of the phenomena of heaven, and consequently plunged them into the deepest obscurity, it is satisfactory to observe that the authors from whom they derived their knowledge of science, afford us a reasonable and perspicuous explanation of them. Thus in elucidating the theory of the eclipses, the Pauranics have brought forth demons to suit the simple minds of the mass of the people, and therefore instead of enlightening the world, as they professedly intend to do, they have thrown it into a state of confusion and superstition. But

* Vishnu Purana, Part II, Ch. 4, Sls. 90-92.

হালিম্বাণি সংযোগাদুদ্রেকি সলিলং যথা ।
 তথেষুদ্রেকৌ সলিলমভোদৌ যুনিস্তম ॥
 ন ন্যুনা নাতিরিক্তাচ বহুত্যাপো হুস্তি চ ।
 উদয়াস্তমনেষিষ্যোঃ পক্ষয়ো শুক্লকৃষ্ণয়োঃ ॥
 দশোত্তরাণি পটেকব অঙ্গুলানাং শতানি বৈ ।
 অপাং বৃদ্ধিক্রয়ো দৃকৌ সামুদ্রীণাং মহামুনে ॥

and see also Raghu Vansa, Ch. V, Sl. 61.

† Goladhyaya of the Siddhanta-siromani: Wilkinson's Trans. Ch. X, Sls. 1, 2.

the *Sūrya-siddhānta* sees Ráhu and Ketu in no other light than simply as the ascending and descending nodes. According to it, the solar eclipse is the interception of the light of the Sun by the Moon's intervention between him and the Earth; and the lunar eclipse takes place when the Moon moving eastward enters the Earth's shadow, which is of a conical form, and extends to a distance considerably beyond that of the Moon's orbit. Both the *Sūrya-siddhānta* and the *Siddhānta-siromani* * give full particulars for calculating everything connected with the eclipses.

The Hindu Astronomers had no idea of the universal law of gravitation, but Bháskaráchárjya, as we have mentioned before, was acquainted with the attractive force of the earth: he not only says that all heavy unsuspended bodies are drawn to the Earth by the force inherent to it, but states also "that those who are placed at the distance of half the Earth's circumference from each other, are mutually antipodes, as a man on the bank of a river and his shadow reflected in the water: but as well those who are situated at the distance of 90° as those who are situated at that of 180° from you, maintain their position without difficulty. They stand with the same ease as we do here in our position."†

Besides the Sun, Moon, and the Earth, other planets were known to the ancient Hindus: Mars, Mercury, Jupiter, Venus and Saturn were known respectively by the name of Mangala, Budha, Vrihaspati, Sukra, and Sani. They revolve round the Earth; and move in their orbits towards the west with the same velocity. The places of the stars and planets were ascertained by a reference to the meridian of Lanká, which passed through Rohitaka, Ujjaini, Kurukshetra and the North Pole.

The instruments ‡ which were used by the Astronomers, are *Bhubhagola* or the Armillary sphere, *Kapályantra* or the Clepsydra, and the Sand-clock: these instruments were used for measuring

* *Sūrya-siddhānta* Ch. IV, and *Goladhyaya* of the *Siddhānta-siromani*, Ch. VIII.

† Wilkingon's Translation of the *Goladhyaya* of the *Siddhānta-Siromani*, Ch. III, Sl. 20.

‡ *Sūrya-siddhānta*, Ch. XIII.

time;* *Sanku* (called also *Narayantra*) or the gnomon; *Yashti* or the staff, *Dhanu* or semicircle, *Chakra* or circle: these are dial instruments. Besides these, Bháskaráchárjya mentions the following: *Nádi-Valaya* or the equinoctial, *Turiya* or quadrant; *Phalaka yantra* invented by Bháskaráchárjya himself; *Dhi yantra* or the genius-instrument, *Swayanavaha yantra* or self-revolving instrument, and the syphon. The descriptions of these instruments and the purposes for which they were used, are fully given in the *Siddhánta-seromani*.† But strange to say we do not find among these instruments any thing like a telescope.

Previous to the time of Sawai Jayasinha, king of Amber, who devoted his life to the study of the sciences, reformed the calendar, and constructed a new set of tables, which, in honor of the reigning sovereign, was entitled *Zeej Mahomedshahy*, it seems that an observatory existed at Oujein. He found that the calculations of the places of stars, as obtained from the tables in common use, were widely different from those determined by observation. He therefore constructed five observatories at Delhi, Muttra, Oujein, Benares and Jeypore, containing instruments of masonry works of his own invention, "as the brass instruments did not come up to the ideas he had formed of their accuracy, because of the smallness of their size, the want of division into minutes, the shaking and wearing of their axes, the displacement of the centres of the circles, and the shifting of the planes of the instrument."‡ He therefore caused the following instruments to be made: *Jeypergas*, *Ram Yantra*, and *Samrát Yantra* (or the prince of instruments) by which the meridional distance and the decli-

* The measure of time is thus given in the *Súrya-siddhanta*:—

6 Pranas (a Prana being 4 seconds)=1 Pala.

60 Palas =1 Ghatika.

60 Ghatikas =1 Nakshatra Ahoratra (sidereal day and night).

30 (Nakshatra) Ahoratras =1 Nakshatra Masa.

30 Savana (terrestrial) days =1 Savana month.

a terrestrial day being reckoned from sunrise to sunrise.

† Ch. XI, Wilkinson's Trans.

‡ Asiatic Researches: Translation of the *Zeej Mahomedshahy*.

nation and the right ascension of a heavenly body, may be known. In the Benares observatory, the instruments, a detailed description of which is given by the Rev. M. A. Sherring,* are the *Bhittiyāntra* or Mural Quadrant for ascertaining the Sun's altitude and zenith distance at noon, and his greatest declination, and the latitude of the place; the *Samvāt yāntra*, the *Digansayantra* for finding the degrees of azimuth of a planet or star, and other instruments mentioned by Bhāskarāchārjya. Even in this list we do not find any mention of the telescope. It was not known to the Mahomedan astronomers: "From the reign of the Abbassides," says Gibbon, "to that of the grand children of Tamarlane, the stars, without the aid of glasses, were diligently observed."†

Mr. Colebrooke observes that the ancient Hindus were in considerable advance of their contemporaries in two points, one was in their notions regarding the precession of the equinoxes, in which he says they were more correct than Ptolemy, and the other relates to the diurnal revolution of the Earth in its axis,‡ not known to the world till the time of Copernicus. And with respect to the originality of the science among them, it cannot be denied, that at the time when they began to write treatises on astronomy, all other nations were in greater ignorance than they, and the principles which they deducted were not only peculiar to and different from those of other nations, but shows "a knowledge of discoveries not made, even in Europe, till within the course of the last two centuries."§

In the *Sūrya-siddhānta*, which is supposed to have been written in the fifth century of the Christian era, most of the calculations have been made with the aid of Trigonometry and Geometry. Both these sciences were therefore known to the Hindus long before the fifth century: for we should remem-

* In his *Sacred city of the Hindoos*, pp. 136, 137.

† *The Decline and fall of the Roman Empire*, Ch. LII.

‡ Aryabhatta was the first and almost the sole Astronomer who affirmed this theory.

§ Elphinstone's *History of India*, Book III, Ch. 1.

ber that these two systems could not be written in the infancy of science, the Hindus must have made very great advancement in scientific knowledge before they could have undertaken to write on trigonometry and geometry. The *Súrya-siddhánta* contains "a system of Trigonometry, which not only goes far beyond any thing known to the Greeks, but involves theorems which were not discovered in Europe till the sixteenth century." Bháskara also has given rules for the computation of sines in the *Siddhánta-siromani* entitled "The construction of the canon of sines."

Before the eighteenth century geometrical theorems were dispersed in the works of several writers on astronomy. The consequent inconvenience that was felt in imparting instruction on the subject and in calculations was removed by the illustrious Jayasinha * who caused a large volume to be compiled entitled *Kshetrádarsa* or a *View of Geometrical Knowledge*, comprising all that relate to the science. The demonstrations of the various properties of triangles and quadrilaterals found in the works of Bháskara and Brahmagupta, the theorems from which the area of the circle is computed and also the superficies and solidity of the cone and sphere, argue a very extensive knowledge of elementary Geometry.† One of the most remarkable properties of triangles is that which expresses the area in terms of the three sides. It is given by Brahmagupta. "The proposition is, in reality, of no inconsiderable difficulty; and we confess," says a writer in the *Edinburgh Review*,‡ "that we did not expect to find it in the Geometry of Hindustan. We believe that it was unknown to the Greek geometers, and was, if we mistake not, first published by Clavius," in the sixteenth century. The knowledge of the proportion of the radius to the circumference of a circle, unknown to Europeans until modern times, was known,

* The eleventh Discourse of Sir William Jones.

† *Edinburgh Review*, Vol. XXIX, Art. VII.

‡ *Ibid.*

so far as can be traced, to the Hindu scientists of the fifth century.*

The only book that is extant on the science of Arithmetic is the *Lilāvati* of Bhāskārachārjya, but evidently the science was known to the Hindus from a very remote period, as a basis of all other sciences: either all the more ancient works on the subject are lost, or have become very rare. The *Lilāvati* contains the common rules of the science, and “the application of those rules to a variety of questions on interest, barter, mixtures, combinations and permutations, the sums of progressions, indeterminate problems; and lastly, the mensuration of surfaces and solids.” The rules that relate to *supposition* (which according to English mathematicians is called False Position), Rule of Three, and combination exactly tally with those which are employed by the Europeans, yet nothing can be more independent than the conclusions of the Hindu mathematicians. “No demonstration nor reasoning, either analytical or synthetical, is subjoined, but on examination, the rules are not only found to be exact, but to be nearly as simple as they can be made, even in the present state of analytical investigation.” But these defects are supplied by the commentators.† “The *Hindus*,” says Sir William Jones, “are said to have boasted of *three* inventions, all of which, indeed, are admirable, the method of instructing by *apologues*, the *decimal scale* adopted now by all civilized nations, and the game of *chess*, on which they have some curious treatises.”‡ And they boasted justly, for owing to the invention of the decimal notation they had a decided advantage over the Greeks in the arithmetical science; it is no wonder therefore that the system should be adopted by the western nations, who could appreciate the convenience it affords for the purposes of calculation.

The Hindus attained a high degree of perfection in the

* The Surya-siddhanta says “The diameter of the Earth is 1600 *yoyans*. Multiply the square of the diameter by 10, the square root of the product will be the circumference of the Earth. Ch. 1 Sl. 59.

† Edinburgh Review, Vol. XXIX, *Algebra and Arithmetic of the Hindus*.

‡ The Third Anniversary discourse: *On the Hindus*.

science of Algebra. Bhāskara gives us a separate treatise on it in the *Siddhānta-siromani*, called the *Vija-ganita*; and Brahmagupta also treats of it in the *Brahma-Siddhānta*, another astronomical work. The former flourished, as we have already seen, in the twelfth century, and the date of the latter is fixed by Mr. Colebrooke in the sixth century of the Christian era. But both these writers are said to have derived their knowledge from the writings of Arya Bhatta, which contain the refined artifice for the solution of indeterminate problems, known in Sanskrit by the name of *Cuttaca*. Arya Bhatta is supposed by Mr. Colebrooke to have been the contemporary of the Grecian algebraist Diophantus, who lived in the fourth century before the Christian era at the time of the Emperor Julian. But the fact of the *Cuttaca* being found in the work of Arya Bhatta, not known to Diophantus, and the application of the truths of algebra to astronomy, supposes that both the sciences were in such a state of advancement, as the lapse of several ages, and many repeated efforts of invention, could only produce. In fact, Bhāskarāchārya cites not only Brahmagupta, but also Sridhar and Padmanāva, as the authors from whose voluminous works he acknowledges to have received his own materials.* But we do not know when these two last mentioned writers flourished. May they not have flourished before Arya Bhatta? However, the antiquity of Hindu Algebra cannot be questioned.

Mr. Colebrooke institutes a comparison between the notation or algorithm of the Hindu algebraists with those of Greece and Arabia. "The Hindu algebraists use for their symbols abbreviations and initials of words: they distinguish negative quantities by a dot set over the letter or letters that denote the quantity; but they have no mark for a positive quantity, except the absence of the negative sign. They have no symbol that expresses addition, nor any that either signifies equality, or the relation of greater or less. A product of two quantities is

* *Vija ganita*, Sl. 210

ব্রহ্মস্পতি ঐশ্বর্যপদ্মনাভবীজানি স্বম্বাদভিবিভূতানি ।

আদায় ভংসায়মকরি মূলং সদ্ব্যক্তিযুক্তং লঘু শিষ্যভুক্তৌ ॥

denoted by the initial syllable of the word *multiplication* subjoined to those quantities, or sometimes by a dot interposed between them.....Numeral co-efficients are employed including unity, and comprehending fractions, and are always written after the symbol of the unknown quantity.”* “The notation which has just been described,” says Mr. Colebrooke, “is essentially different from that of Diophantus, as well as from that of the Arabian algebraists, and their early disciples in Europe.”† The Arabians do not use any symbol, but expresses every thing by words at full length.

The Algebra of the Hindus attained a high perfection on account of their knowledge of the *Cuttaca*, which is a general rule for the resolution of indeterminate problems of the first degree. It was not known in Europe till published by Bachet de Mezeriac about the year 1624.‡ But they had a decided superiority over the Greek algebraists in the excellence of their method and the perfection of their notation. The application of algebra to astronomical investigations and geometrical demonstrations is peculiarly a Hindu invention, and their manner of conducting it has been justly eulogized even in the present advanced condition of science.

This is a brief outline of some of the Hindu sciences. The more we know of these works, the more distinctly we can appreciate the genius of the Hindus and the extent of their investigations. Begging the pardon of Bently and Delambre, we humbly state that the antiquity of these Hindu sciences and their intrinsic merit, can only be ascertained when we, like Colebrooke, Davis, or Baillie, do not enter into investigation with the predetermined idea of disputing them. Mathematical science was in a state of perfection in the fifth century of the Christian era; but it could not have been so all on a sudden, and the books, that we at present possess, are in a fragmentary form which

* Edinburgh Review, Vol. XXIX.

† *Algebra with Arithmetic and Mensuration from the Sanskrit of Brahmagupta and Bhaskara*, as quoted in the Edinburgh Review, Vol. XXIX.

‡ Edinburgh Review, Vol. XXIX, p. 151.

indicate them to be the relics of some remote period. The Hindus have no separate treatises on trigonometry, geometry, arithmetic and algebra, except those which are given by way of introduction to astronomy, not by all astronomers but only by a few. These sciences are made entirely subservient to that of astronomy, and as such their principles are dispersed in the several astronomical works, with only enunciations and examples not properly worked out. For the elementary parts, therefore, where the processes are given in full, the antiquarian should rake up the mouldering corners of a Bhāskaráchárjya's house. The history of algebra in the western countries leaves no doubt as to the originality of the Hindu science. "If the Greeks did not receive their first idea of algebra from the Hindoos," says Professor Monier Williams,* "it may at least be taken as proved (from all that Colebrooke has so ably written on the subject,) that the Hindoos were certainly not indebted to the Greeks, but invented their system independently." The Khalif Almansur, who was a great patron of literature, caused "an Indian astronomical treatise" to be translated by the first Arabian mathematician. The Arabs themselves never think the science of Algebra to be indigenous, but they humbly ascribe their knowledge to Diophantus of Alexandria.† It seems however that by the lapse of time, and owing to the distance of the country, they had forgotten that the science was introduced among them from India. "The name algebra (from the Arabic *al jabr*, the reduction of parts to a whole or of fractions to integers) shows that Europe received algebra like the ten numerical symbols from the Hindus through the Arabs."‡ Leonardo of Pisa first introduced Algebra into Europe at the beginning of the thirteenth century: he studied it at Bugia, in Barbary.§

The decline of scientific knowledge among the Hindus does

* *Indian Wisdom*, p. 184, note.

† Gibbon's *Decline and fall of the Roman Empire*, Vol. II, Ch. LII.

‡ *Indian Wisdom*, p. 185.

§ Elphinstone's *History of India*, Cowell's Edition, p. 145, note by the Editor.

not date back from a remote period as is considered by many. The last of the annotations on scientific works, which are characterized by skill, acuteness, intelligence and judgment, is dated 1602 A. C. ; it is very clear therefore that the light of science was shining in India at the distance of less than three hundred years from the present period. The cause of this decay of scientific learning as well as that of the general prosperity of the Hindus lies imbedded in the history of the last thousand years. It did not happen all in a moment, but the cause must be looked for in the aggregate influence of the results of manners, customs, habits and ideas of the time we are speaking of.

Musical science attained a very high refinement in ancient India. Such refinement bespeaks a nation peaceful, happy, and prosperous. No country can successfully cultivate the art if it be convulsed by internal commotions, or be in constant dread of external attack: it is purely an art of recreation. Though indeed we cannot fix the periods of Bharata, Hanumāna, Damodara, Soma, Pavana, and Nārāyana, writers on music, yet it cannot be doubted that the science and the art of music are of indigenous growth. The difference of the Hindu modes with those of other countries, the variations in the number of *srutis*, and the difference of the principles themselves, bear us out in our statement. "The Hindu system of music," says Sir William Jones, "has, I believe, been formed on truer principles than our own; and all the skill of the native composers is directed to the great object of their art, *the natural expression of strong passions*, to which melody, indeed, is often sacrificed: though some of their tunes are pleasing to an European ear."* India is a country of poetry and of feelings: it is no wonder therefore that music should be cultivated even from the earliest times. Musicians and dancers are mentioned in the Vedas† and in the Institutes of Manu. Old Nārada sang with his *Vinā* in days of yore. The two sons of Rāma are mentioned in the Rāmāyana to have been taught by Vālmiki himself to sing the exploits of

* The *Third Anniversary Discourse*.

† Muir, J. R. A. S., *Atharva Veda*, VII, new series, Vol. II.

their father. The Mahábhárata speaks of songs and dances. Kátyáyana, the inventor of the *Vina* bearing his name, flourished at the time of Nanda, king of Magadha. The towns of Avanti and Alaká, as described in the Meghaduta of Kálidása, resounded to the sound of the *Mridanga*, the songs of the men, and the tinkling feet of the ballet-girls. The Gandharvas were a race of heavenly choristers, frequently spoken of in the earliest works; hence music itself was called *Gándharva-vidyá*. All this shows that the art was cultivated in all periods of ancient Hindu history.

The gamut of the Hindus is the same as that of the western countries, and it could not be otherwise; they reckon twenty-two *srutis* or quarters and thirds of a tone; and they use three *Saptakas* or heptachords. But the advancement of the Hindus in the science of music has been proved by the adaptation of the various modes to different seasons and different parts of the day and night: each mode, again, has the power of exciting a particular sentiment or feeling. It is thus described: "Rága, which I translate a *mode*, may be according to Soma 960, but he selects from them as applicable to practice only twenty-three primary modes, from which he deduces many others. We have observed that eighty-four *modes*, or *manners*, might naturally be formed, by giving the lead to each of our twelve sounds, and varying in seven different ways, the position of the semitones."* Primary modes according to Pavana were arranged in the following manner according to the number of the Indian seasons:—

| | |
|--------------|--------------------|
| Sarat..... | Bhairava |
| Hemanta..... | Malava |
| Sisira..... | Srirága |
| Vasanta..... | Hindola or Vasanta |
| Grishma..... | Dipaca |
| Varsha..... | Megha. |

Each of these six *Rágas* or modes has got five, or according to others six, forms, called its *wives*, and they are known by the name of *Ráginis*. Each mode has three distinct sounds: "the

* Asiatic Researches, Vol. III. *Music of the Hindus*.

note, called *graha*, is placed at the beginning, and that named *nyāsa*, at the end, of a song: that note which displays the peculiar melody, and to which all the others are subordinate, that which is always of the greatest use, is like a sovereign, though a mere *ansa*, or portion. This clearly shows that the *ansa* must be the tonic, and we shall find that the other two notes are generally its third and fifth, or the mediant and dominant.”*

Before the introduction of the musical instruments of the piano kind † in India, which have now greatly facilitated the learning of beginners, songs were, and are still now, learned by the vocal practice of sol-fa-ing which gives a fixed tone and various evolutions to the voice, difficult to be achieved by means of those instruments. Hindu music is acknowledged by many Europeans to be “remarkably sweet,” but to the ears of many foreigners, it sounds dull and monotonous. There can be no doubt that music, like painting, requires cultivation of taste for its appreciation. Even the master-pieces of Raphael or Michael Angelo are unappreciated by the ignorant: the eye of a connoisseur at once detects the hand of a master in the lines of an ungaudy picture, whereas the ignorant are taken by the brilliant colorings of a common dauber.

The country owes much to Dr. Sourindro Mohun Tagore, not only for his patronizing the musical art, but also for the knowledge he displays in his valuable publications replete with laborious researches into the science of Hindu music. Among the ninety-nine instruments, which we use at present, a great number of them existed in ancient India. He assorts all these instruments into four classes: the stringed, the wind, the percussion, and the pulsatile instruments.‡ All these four classes were known to the ancient Hindus. The *mahatī-vīṇā* said to have been invented by Nārada, was in use in

* Asiatic Researches, Vol. III.

† The Piano-forte was invented by Bartilommeo Christophali in Florence in 1710. See *Yantrakosha*, p. 48.

‡ S. M. Tagore's *Yantrakosha*, and his *short notice of the Hindu Musical instruments*, presented to the Indian Museum.

India before the lyre was known to the Greeks.* A considerable amount of knowledge is required to play upon it, which shows the progress made by the Hindus when the instrument was invented. In fact, Sonnerat and Fétis say that Europe, and other parts of Asia owe to India for their stringed instruments. The former considers them to be formed with modifications in the model of *Rāvanāstra*, an instrument made by Rāvana, king of Lankā; and the latter says "Hindoostan has, it appears, been the birth place of the instruments played with the bow, and has made them known to other parts of Asia. This does not admit of a moment's doubt, as the instruments are actually in existence, bearing unmistakeable mark of their Indian origin."† The *mridanga* a "drawing-room instrument" of the pulsatile class, is mentioned in the *Rāmāyana*. The *dāmāni*, the *panava*, the *dundhubhi*, and other instruments, mentioned in the *Rāmāyana* and the *Mahābhārata*, were used in fields of battle. Ancient India owed to none for her music, it is here that the art has achieved her greatest triumph.

Though no ancient paintings have been transmitted to us yet it seems that at one time the Hindus attained a very high skill in the art. The frequent allusions in the Sanskrit dramatic works to portraiture of life and nature, leaves no doubt that the art was once successfully cultivated. It would have been really a study for the metaphysician to mark the different feelings through which Sita successively passed when the associations of her life were vividly called forth by the picture which was placed before her by her husband.‡ The portrait of Vatsaraja is mentioned in the *Ratnavali* to have been drawn by Sagarika from memory, and yet it was so faithfully drawn that the king could at once recognize it as his own picture.§ It evidently shows that the art must have made a very great advancement before ladies could have thought of learning it. In several other dramas

* *Yantrakosha*, p. 16.

† Quoted in the *Yantrakosha*, p. p. 67 and 69.

‡ *Uttara Ramcharitra* Act I, Seem II.

§ *Ratnavali* Act II.

we find also a female painter as one of the attendants of the heroine. The beautiful sculptural works in the cave-temples of southern India, show a knowledge of painting. But we can account for the non-existence of any picture of the period before the Mahomedan conquest. Time indeed has done her destructive work, but it is more to the ravages of invaders than to those of time that we ascribe this deprivation. If the ruthless hand of Lord Elgin in the nineteenth century could despoil Athens of some of her ancient monuments of art, it is not at all surprising that India's Mahomedan conquerors should feel no scruple for hers also. Mahmoud of Ghizni took away from India the gates of Somnath; Nadir of Persia her peacock-throne with the Koh-i-noor to boot, Ahmed Shah Abdalli her Jewels and ornaments. If every conqueror thus took away something that struck his fancy, there is scarcely any doubt that India was deprived of her ancient paintings.

Every nation must know more or less of medical science but the attainment of a high skill depends upon the course of time, when by observations and experiments, the properties of natural objects and their effects upon the human body are ascertained. But this again varies according to the degree of attention that is paid on these subjects. The ancient Hindus were famous for their devotion to the useful arts of life: this important science, therefore, engaged their attention even at the earliest times. In the Riga-Veda the hygienic properties of some of the vegetables are mentioned; Soma was the deity of the medicinal herbs; and the Aswins are called the physicians of the gods. The evidence of the practice of medicine can be had even during this period: "The carpenter seeks something that is broken, the doctor a patient;" in the same hymn it is said that "I am a poet, my father is a doctor."* Physicians are mentioned in Manu, and the king is advised "to put in all things (edible) medicines which destroy poison, and to wear always gems which are antidote to poison."† Such was the estimation in which the

* Muir's Rega-Vedā, IX, J. R. A. S. (new series) Vol. II, p 28.

† Manu, Ch. III, 152; and Ch. VII, 218.

Hindus held the medical art, that they called forth into existence at the churning of the ocean, the story of which is given in the *Mahábhárata*, a physician named *Dhanwantari* along with ambrosia. He became the physician of the gods. In fact, in subsequent periods, *Dhanwantari* became a title of every distinguished physician. The second *Dhanwantari* is said to have been the author of the *Ayur-Veda*, or rather he revealed the science of medicine to his pupil, *Susruta*, as social laws and manners were revealed by *Manu* to *Bhrigu*; and the third, who flourished in the reign of *Vikramáditya*, became one of the nine "gems" of his court. *Atreya* wrote next, and his work, the *Atreya-Sanhitá*, is a compendium of the *Ayur-Veda*, as the author himself admits.* *Charaka's Sanhitá* is the next renowned work, which possesses greater interest than the *Ayur-Veda*, and show the advancement made by the Hindus in medical science. Surgery is treated of in the work of *Susruta*, and the number of surgical instruments used in ancient India, amounted, according to Dr. Royle, to one hundred and twenty-seven.

A detailed account of all these works is given in the volumes of Professor Wilson. According to him, the Hindus "attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded." They "define and distinguish symptoms with great accuracy, and their *materia medica* is most voluminous." *Elphinstone*, on the authority of Dr. Royle, says that "their acquaintance with medicine seems to have been very extensive. We are not surprised at their knowledge of simples, in which they gave early lessons to Europe, and more recently taught us the benefit of smoking *datura* in asthma, and the use of cowitch against worms." "They were the first nation who used minerals internally."†

The Hindus had, at one time, attained a world-wide celebrity on account of their medical skill and medicines. *Khalif Alman-sur* caused some Hindu medical works to be translated from the Sanskrit into Arabian, among which we find "a tract upon poison

* Mrs. Manning's *Ancient and Mediæval India*, Vol. III, p 340.

† *History of India*, Book III, Ch. IV.

by Shanak (meaning Charaka); and a treatise on medicine, or *materia medica*, by Shashurd (meaning Susruta)." One of the translators was named Gabriel Bactishna, a Syrian. Many celebrated Greek physicians were acquainted with the Hindu medical science, and they prescribed Hindu medicines: among these may be mentioned the names of Serapion, Actuarius, Avicenna, and Ætius, some of whom were the court physicians of the Khalif. Among the Hindu medicines which they often prescribed, or rather which we often meet with, may be mentioned the *triphala** recommended by Charaka. Two Hindu physicians, (both natives of India), named Manka and Saleh, lived in the court of Harun-al-Rashid.† The Arabs candidly acknowledge their obligations to the Hindus for their knowledge of the medical science. The Hindus had made so much advancement in the systems of pathology and therapeutics, that their observations could not have been possibly despised by any other nation who were acquainted with them.

In connection with this subject, we cannot help adverting to the science of Botany. Botany has never been treated as an independent science except as an auxiliary to that of medicine. Though the Hindus have divided the vegetable kingdom into classes, order, genus, and species, yet the principles of Linnæus, or of Jussieu do not underlie their system, or rather their divisions have been made according to no principle, except a strong resemblance in external appearance. Yet their observations in this respect were vast and remarkable; and the descriptions, which they have given in their voluminous works‡ of trees, plants, shrubs, and fruits, are characterized by a minuteness and accuracy which can never mislead the reader: and their hygienic properties are described

* It is a decoction of three fruits: *Haritaki* (*Terminalia Chebula*), *Bayara* (*Terminalia Bellerica*) and *Amlaki* (*Phyllanthus emblica*).

† For a detailed account of the Greek physicians and their treatment by Hindu medicines, see Mrs. Manning's *Ancient and Medieval India*, Vol. I, Ch. XVIII.

‡ A medical gentleman of our acquaintance assured us that while he lived in Cashmir, he saw the manuscript of a Sanskrit Botanical work, consisting of three volumes, each of which is "as big as a Webster's Dictionary."

by Charaka and Susruta. Some of the names could not even now be recognized, some are becoming antiquated, and unless we take care to reduce them to their present nomenclatures, it would be impossible to identify them after three or four generations, and the sanatory effects of their properties would be positively lost to the world. An attempt at classification of the vegetable kingdom was made by Manu: "All vegetables grow either from seeds or from slips of branches; those are called *Aushadhi* (herbs) which, having got fruits and flowers, perish when they ripe. Those are called *vanaspati* (lords of the forest) which having no flower produce fruits; those which get fruits from flowers, or fruits at once, are called *Briksha* (trees). There are *guchchhas* (shrubs) or those from the root of which stalks shoot up which are not stems, *gulmas* (reeds) with single roots producing shoots, these are of various sorts; *Trina* or grasses; climbers with tendrils are called *Pratana*, and *Balli* or creepers: these spring from seeds or slips or from both"* These stanzas also clearly show that propagation by cutting and layering was known to the Hindus at this period.

Their knowledge of Chemistry was very extensive. But like Botany it is not treated as an independant science. The Ayur Veda has a chapter on it; Charaka could not overlook the important science. Beside these, there are other books extant in India. The Rasaratnakara, the Rasendra-chintamani and others are compilations from ancient authors. "They knew how to prepare sulphuric acid, nitric acid, and muriatic acid; the oxide of copper, iron, lead (of which they had both the red oxide and litharge), tin and zinc; the sulphuret of iron, copper, mercury, antimony, and arsenic; the sulphate of copper, zinc, and iron; and carbonates of lead and iron. Their modes of preparing those substances seem, in some instances, if not in all, to have been peculiar to themselves."† The Indian dyes, which were so much prized in ancient Rome for their brilliancy and continuance of splendor, were evidently made by means

* Manu, Ch. I, Sls. 46 to 48.

† Elphinstone's History of India, Book III, Ch. IV.

of chemical process. The fluxing and compounding of metals, which were known to the ancient Hindus as we have already shown, could not have been made without the aid of chemistry. Though we have not, indeed, works on chemistry independent of the science of medicine, yet there is one great fact which cannot be overlooked: that the ancient Hindus knew more of this science than what they chose to disclose. The more we think of their battles, the more we read of their various sorts of arrows, the more confirmed we are in our belief that their chemical knowledge and skill were very great. We have already said that the arrow-heads were coated with chemical properties. Again, when we consider that they were never conquered by a foreign nation, till they had lost all knowledge of chemistry, as used in their ancient warfare, by a long continued enjoyment of peace, our opinion seems to become strengthened. Where was the necessity of going to a Brahmin for learning the military arts, if arrow-shooting depended entirely upon manual practice? The Brahmins, who were the receptacles of all knowledge, were frequently resorted to by the *kshatriya* class for learning their own profession. Sagara was taught by Aurba, Ráma by Vishwámitra, the Kurus and Pandavas by Drona, Karna by Parasuráma: all these were Brahmins, except Vishwamitra who was a Kshatriya Brahminized. There would have been no cause for the heart-burning of Karna, had the shooting of arrows been merely a manual art, when Drona taught Aryuna more than him. In short, the *mantras* which these preceptors gave to their respective pupils, were, we consider, nothing more than instructions in chemistry. It was therefore priestcraft which studiously concealed the sublime science of chemistry from the knowledge of the world. Publication of such knowledge would lessen that unbounded power which the priest-class wielded upon the rest of their countrymen. Even such men as the authors of the *Súrya-siddhánta* and the *Siddhánta-siromani*, who by their learning ought to have been exempt from such jealousies, published their knowledge of the astronomical instruments with a reluctance which is truly ridiculous. "The

method (of constructing the revolving instrument)," says the author of the *Sūrya-siddhānta*, "is to be kept a secret, as by its diffusion here it will be known to all (and there will be no surprise in it)."* "I have been induced," says the author of the *Siddhānta-siromani*, "to mention the construction of these (instruments) merely because they have been mentioned by former astronomers."† In fact, it is priestcraft which had to do with the downfall of India's prosperity.

Thus we have tried to show that the Hindu sciences were most ancient and original. In certain sciences their superiority was acknowledged by all ancient nations, in others, though they could not be placed foremost, yet they were second to none. India by her remarkable observations, skill, knowledge and genius, has done, directly or indirectly, an immense amount of good to the rest of the world.

OBSERVATIONS ON EDUCATION IN INDIA.

Every parent must to admit that it is his duty to look after the education of his own children; but as a member of society, he must entrust the charge upon those with whom it is a profession. As society is benefited by the education of its members, it bears the expenses and takes the care of that profession, and Government being its agent, not only in providing for its security and administering justice but also in looking after its prosperity, improvement and progress, the care of education generally devolves upon the state in all civilized countries. The case is just so even in India, although the ruling body and the governed have not their interests concentrated in the love of one and the same country. In many cases, however, it is our duty to do for ourselves all that we can by our own exertions and depend as little as possible upon our rulers. This is what

* *Sūrya-siddhānta*, *Jyautishopaniṣat*, Sl. 17, Sāstri's Trans.

† *Siddhānta-siromani*, *Yantrādhyā*, Sl. 57, Wilkinson's Trans.

they expect and what we ought to do. In a despotic Government, the subjects are hardly able to do their duty, but British rule, the fountain of true liberty, requires that we should do our duty, and promises to help us in doing so. A regard to our own welfare also requires us to do many things which are usually done by Government, not only because we can better understand the feelings and wants of our own countrymen, but also because thereby we become better prepared for self-government. Education is one of the most important and the first of such things.

We have indeed something done by private individuals; but from them we require more, not only in putting forth their individual exertions, but in carrying out their work on a systematic plan. We ought to be thankful to Government for the share it takes in the care of our education, but we have our own duties on the part of the nation, not only in moving the Government to suit that education to our wants, but also in providing for it by our own exertions to the extent it is required for our welfare. The object of the education, which we expect from Government, is to make us good subjects, but the object of the education for which we ourselves ought to make provision is to make us useful members of society.

We have another class of men working in the field of education, on whom we have no claim or right; we cannot urge that it is their duty to work for us in the same way as we can urge upon our own countrymen, and next to them upon the Government. But when we consider the extent and the depth of the good which their efforts have produced, we cannot but acknowledge the immense debt of gratitude we owe to them. They have systematic plans of work; their field of labor is the whole world, while that of our Government is limited to political boundaries. But we have no system, no plan of doing any good work even on a small scale so as to serve for the good of a whole province. Men, like Gour Mohun Addy or Vidyasagar, may be pointed out to shew that we have private exertions put forth in the way, but unless we have a definite plan of work,

united as a nation, our success cannot be great. We must know our wants, before we can make such plans.

It is then our duty to determine what kind of knowledge is necessary for our countrymen, and then sketch a plan of education fitted to secure the acquisition of that knowledge.

We may easily observe that over and above the amount and the kind of knowledge which we now acquire, we ought to have a deeper and more extensive knowledge of our social and religious institutions, customs and usages. This end may be attained first by setting those who have already acquired this kind of knowledge to a sphere of useful work, and secondly by encouraging its cultivation so that it may form an appreciable portion of the average amount of necessary acquirement. We may further observe that we stand in urgent need of that kind of knowledge which enables us to advance our material prosperity, the knowledge of the gifts and the laws of nature that we may make use of them for the promotion of our happiness. We have yet to commence our work to obtain this end.

Education may be viewed with reference to the powers it develops and the objects it fulfils. All men ought to have their powers developed to a certain extent according to their circumstances; this may be called general education; but they, with regard to the wants of the society which they compose, must have particular objects to fulfil; this may be called special education. Education implies the process of acquiring knowledge or that of learning to do a work with a view to fulfil some end or object. We want manufacturers, artists, tradesmen, scientific men, men versed in politics, laws and religion, and men of sound practical common sense, serving as inspectors or philosophers. The object of special education ought to be to qualify men as such according to their inclinations and abilities. But general education must be the ground-work of special education. Not to take any notice of the early training, which infants should get in the family, there are thus properly two stages of education, one for boys, the other for young men,—the one for the development of the mental powers generally, the other for qualifying

young men for some useful work.] The first stage may be commenced about the age of five and continued up to the age of sixteen or twenty,—the second may be commenced immediately after that, and continued to the age of about twenty-four or twenty-five. The first stage is the stage of general education, the second that of special or practical education.

With regard to the stage of general education, its importance is sufficiently felt, and the work is fairly making progress, but we can still more increase its usefulness by further improvement.

In this stage, it is first necessary to supply proper objects to satisfy that curiosity which is peculiar to early age. Useful information of things and facts should form the ground-work of general education, and while the mind of the learners is stored with information, some skill is required to give them a knowledge of language so that they may almost imperceptibly learn it at first without the aid of grammar. For this purpose, it is necessary that early instruction should be conveyed in the mother tongue, and the lessons on things are to be impressed on the mind by the objects being actually presented before the senses. Vague ideas are particularly to be guarded against. The secret of imparting instruction consists in proceeding from familiar subjects to strange ones, from things known to things unknown, and in adapting both the subject and the language of instruction to the capacities of the learner. The first elements of the English language may be commenced, while instruction is being imparted in the child's mother tongue. For this purpose, there appears to be some arrangement in the Government system of education in the Vernacular and English schools. In Vernacular schools some though not sufficient care appears to be taken to impart instruction in lessons on things; there are some elementary works* well adapted for the purpose, but we require more of such works in advanced series. The want of such class-books in English, especially adapted for the

boys of this country, is still not supplied. No plan of education is better calculated to teach boys to observe and exercise their reason than Dr. Duff's Gallery system of instruction, but unfortunately the plan is not thoroughly appreciated, and not properly, if at all, followed out in Government schools. The question of general education is a complex subject requiring special attention with regard to several points. The object being to impart useful information as well as to teach the English language, care ought to be taken that the pupils advance progressively in both respects at the same time. To form a rough idea of the kind of class-books required, we may suppose that for the purpose of learning the English language, particular attention is to be directed to particular points for a time, such as, spelling, reading, parsing, structure of language, idiomatic expressions and composition; and that for the purpose of imparting useful information, special attention is similarly required to be directed to things of various kinds, to fruits, such as, the cocoa, the palm, the banana, to grain and pulse, to seeds of various kinds, to timber and forest trees, to fibrous plants, and to colouring materials such as lac, indigo &c., and so to animals, domestic and wild, to all these subjects treated not with reference to their zoological or botanical order, but with regard to their general descriptions, peculiarities and usefulness; and that similar attention is likewise to be directed to works of art and productions of manufactures, such as paper, cloth, sugar, glass, domestic utensils &c. In such class-books, while we ought to have all useful information regarding the things we have in common use, minute details uninteresting to general students ought to be carefully avoided, the average capacity of learners should be kept in view in selecting the subjects and determining the manner of treating them, while political lessons and moral subjects should keep pace with those of general information.

True art in education consists in exciting curiosity and the supplying its proper objects, curiosity being properly excited and kept up, the attention is fixed, and when the objects are presented, proper exercise is given to the memory without

overburdening it, and to the understanding without fatiguing it. This secret of success in the art of education is to be borne in mind whatever be the subject we teach. A dry list of kings with dates of their accession, or of the counties of Great Britain with their chief towns, gives a hard task to the memory, and is apt to be forgotten soon after the purpose of examination is served; but interesting information forms a permanent and useful stock to the mind and becomes of real use in life.

With regard to general education, much care is already taken of it, and it is necessary to add nothing more than to make up for the defects, that may still be observed therein; but then follows the stage of practical education. The object of this is to prepare men for particular work, and consequently it embraces a large variety of subjects. Society requires agriculturists, artists and tradesmen, who may be classified as the busy, as well as men devoted to science, politics, laws and religion, who may be denominated the contemplative. It is well said that those who think must govern those who toil, the contemplative must direct the busy. But it is of no use to tell young men who have just finished their college education that they have a vast field to work independently: if they are not put into the way, they can do nothing. If they have to earn their bread, they must look about for service. When our rulers say, there is the field to work independently; echo says where? Who will then shew the way? Those who have better knowledge, higher aspirations and a larger share of wealth. Theirs is the duty to take up the subject in right earnest. The demand is urgent. Are their feelings touched when they see countless numbers dying of hunger or pestilence, or when they hear of, not thousands, but millions washed down in a few hours by sweeping waves? Do they not then see the hand of God and mark to what the index points? Is not depopulation the effect and the proof of the disproportionate overgrowth of population in relation to means of sustaining life and to the amount of work done by them? Any society, where this disproportion is to be found, is unsound. If Government is conscious of its duty, when the dire symptoms

break forth, it is also its duty, like that of a good doctor, to apply the preventive to effect the soundness of the system, especially as it is possible only for the government exactly and fully to ascertain the nature of the disease. But supposing that the Government does not fully see our wants or fails to do its duty, can we not ourselves take up the work? Let those of us who have better knowledge, higher aspirations and a larger share of wealth come forward, unite and resolve to do this duty with a prayerful heart for the real good of the country, and it will not be long before they will see themselves benefited. To open a school for teaching manufacture is to set up a manufactory, which cannot fail to be profitable if fairly managed. The experiment ought to be commenced with such manufacture as may likely be most profitable. Costs and charges are to be estimated, shares subscribed, capital raised, experienced men from England are to be appointed, and apprentices are to be invited before the new school, or rather the manufactory, is opened.

But now the students of the University, those that have passed the Entrance or the First Arts Examination, are not at once fit to understand machinery and its working. It is therefore necessary that attached to such schools of arts, there should be some professorships for imparting necessary instruction in machinery generally, in steam-engine in particular, in chemistry applied to arts, and such practical subjects, no less than in the natural resources of India in particular and of all other countries in general. Information is not wanting on these subjects. About the time when the British merchants of India were turned by the smile of fortune into the rulers of the country, and the Company had the management of government in their hands, the British Parliament encouraged the scholar, the naturalist, the artist and the scientific man to form an idea of the resources of India and of the improvements that might be made in agriculture, arts and manufactures. All this information may be found in big volumes on the shelves of big officials, but these, with *addenda* and *corrigenda*, should be brought down and laid before the

students, who begin a system of practical education. The Department of Revenue, Agriculture and Commerce of the Government of India is interested in those subjects which are of importance to the public at large. Information is daily growing in extent and importance, and it is of the first importance to acquire all that amount of knowledge which has been the result of long observation and careful researches. Thus useful knowledge should be imparted in the lecture-room, and it should be turned to practical utility, in the manufactory or workshop. To do all this is equally the duty of the public as well as of the Government. The state of society necessitates that something to the effect should be done, and certainly something will be done, but it remains to be seen, how it is done, and whether the sense of duty is stronger in the minds of the public or of those who rule the state. In fact, both parties should unite together, and decide upon the best plan of doing it, and provide means of accomplishing it in such a way that the whole nation may be benefited.

The introduction of practical education will make those who attend to it fit to work independently, and in large undertakings to work in co-operation with others or in company; thus they will be able not only to make themselves wealthy and respectable, but also to reflect glory on their country. Before they are thus initiated, it is folly to tell them that there is a wide field of independent work and that they should not seek for government service.

Suppose a person goes to a manufactory and becomes an apprentice. The novice finds that he has not the education to learn the work properly. If he has a strong mind, he goes on patiently with his observations before he can form any idea of the work, but there is scarcely one in a thousand who can undergo all these difficulties. Besides, how few are those who can afford to be trained up in this way. Unless therefore something is done to organize a system of practical education, there can be no real benefit done to the country, by those half-educated scholars of the university, whose knowledge is after

all merely verbal, not real, at least, theoretical not practical. Their mind is elevated by the high sentiments which they find in poetry, or sharpened by the arguments of philosophers, but most of them have unavoidably soon to enter into service and bid adieu to aspirations of independent thought, decision and self-reliance, and then they are reduced to a degraded state of thoughts, desires and affections, being quite helpless to find out a way for themselves. From the preceding observations, it is clear that the system of general education now in use in this country ought to be further improved, so as to make it the proper ground-work of special or practical education, and that the latter is to be commenced on a plan which ought to be determined by the co-operation of the public and the Government, so that there may be men trained to guide and to work. A little observation of the state of society enables us to conclude that there is no great difficulty in raising a thinking class of men, men versed in religion, politics, laws and social usages, and that for this purpose, there is no necessity of the organization of a new system of education. It is sufficient to encourage such learning by honor and distinctions, and then turning them to work out plans of reformation and innovation according to their own judgment. But as there is some difficulty in, so there is a pressing necessity of, organizing a system of practical education, whereby we may learn to be manufacturers and artists, and become trained to carry on trade or some independent calling. Plans may be suggested by any body, as some plan was some time ago suggested, but such undertakings ought to be national, and as such ought to be determined not by individuals but by public opinion expressed in meetings held for the purpose.

It is a fact that the time for commencing such work is the present, as the minds of many are directed to make use of steam-engine in making oil and flour, in working in iron-foundry, in preparing soap or glass, and thus in making small efforts as far as their knowledge or means enables them to do. Their attention may be usefully drawn to such works as "Natural History of Raw materials of Commerce," "Textile manufactures and

costumes of the people of India," "Reports on the coal resources and productions of India," "Improvement in Indian Agriculture," "Productive Resources of India," and such works of useful and practical information. The native mind is now taking a practical turn.

RADHA NATH BASAK.

THE FOLK-TALES OF BENGAL.

By Mother Goose.

X. STRIKE BUT HEAR.

Once upon a time there reigned a king who had three sons. His subjects one day came to him and said, "O incarnation of justice! the kingdom is infested with thieves and robbers. Our property is not safe. We pray your Majesty to catch hold of those thieves and punish them." The king said to his sons, "O my sons, I am old, but you all are in the prime of manhood. How is it that my kingdom is full of thieves? I look to you for catching hold of those thieves." The three princes made up their minds to patrol the city every night. With this view they got up a station in the out-skirts of the city, where they kept their horses. In the early part of the night the eldest prince rode upon his horse and went through the whole city, but did not see a single thief. He came back to the station. About midnight the second prince got upon his horse and rode through every part of the city, but he did not see or hear of a single thief. He came also back to the station. Some hours after midnight the youngest prince went the rounds, and when he came near the gate of the palace where his father lived, he saw a beautiful woman coming out of the palace. The prince accosted the woman, and asked who she was and where she was going at that hour of the night. The woman answered—"I am Rajlakshmi,* the guardian deity of this palace. The king will be killed this night.

* The tutelary goddess of a king's household.

I am therefore not needed here. I am going away." The prince did not know what to make of this message. After a moment's reflection he said to the goddess, "But suppose the king is not killed to-night, then have you any objection to return to the palace and stay there?" "I have no objection," replied the goddess. The prince then begged the goddess to get in, promising to do his best to prevent the king from being killed. The goddess again entered the palace, and in a moment went the prince knew not whither.

The prince went straight into the bed-room of his royal father. There he lay immersed in deep sleep. His second and young wife, the step-mother of our prince, was sleeping in another bed in the room. A light was burning dimly. What was his surprise when the prince saw a huge cobra going round and round the golden bedstead on which his father was sleeping. The prince with his sword cut the serpent in two. Not satisfied with killing the cobra, he cut it up into a hundred pieces, and put them inside the *pan* dish * which was in the room. While the prince was cutting up the serpent, a drop of blood fell on the breast of his step-mother who was sleeping hard by. The prince was in great distress. He said to himself—"I have saved my father but killed my mother." How was the drop of blood to be taken out of his mother's breast? He wrapped round his tongue a piece of cloth sevenfold and with it licked up the drop of blood. But while he was in the act of doing this, his step-mother woke up and opening her eyes saw that it was her step-son the youngest prince. The young prince rushed out of the room. The queen, intending to ruin the youngest prince whom she hated, called out to her husband, "My lord, my lord, are you awake? are you awake? Rouse yourself up. Here is a nice piece of business." The king on awaking enquired what the matter was. "The matter, my lord? Your worthy son the youngest prince, of whom you speak so highly, was just here. I caught him in the act of touching my breast. Doubtless he came with a wicked intent. And this is your worthy son!"

* A vessel, made generally of brass, for keeping the *pan* leaf together with betel-nut and other spices.

The king was horror-struck. The prince went to the station to his brothers but told them nothing.

Early in the morning the king called his eldest son to him and said—"If a man to whom I entrust my honour and my life prove faithless, how should he be punished?" The eldest prince replied, "Doubtless such a man's head should be cut off, but before you kill, you should see whether the man is really faithless." "What do you mean?" enquired the king. "Let your Majesty be pleased to listen," answered the prince.

"Once on a time there lived a goldsmith who had a grown up son. And this son had a wife who had the rare faculty of understanding the language of beasts; but neither her husband nor any one else knew that she had this uncommon gift. One night she was lying in bed beside her husband in their house which was close to a river, when she heard a jackal howl out—"There goes a carcass floating on the river; is there any one who will take out the diamond ring from the finger of the dead man and give me the corpse to eat?" The woman understood the jackal's language, got up from bed and went to the river-side. The husband, who was not asleep, followed his wife at some distance so as not to be observed by her. The woman went into the water, tugged the floating corpse towards the shore, and saw the diamond ring on the finger. Unable to loosen it with her hand, as the fingers of the dead body had swelled, she bit it off with her teeth, and put the dead body upon land. She then went to her bed whither she had been preceded by her husband. The young goldsmith lay beside his wife almost petrified with fear, for he concluded after what he saw that his wife was not a human being but a Rakshasi. He spent the rest of the night in tossing in his bed, and early in the morning spoke to his father in the following manner—"Father, the woman whom thou hast given me to wife is not a real woman but a Rakshasi. Last night as I was lying in bed with her, I heard outside the house towards the river-side a jackal set up a fearful howl. On this she thinking that I was asleep got up from bed, opened the door and went out to the river-side. Surprized to see her go out alone at the dead hour of night,

I suspected evil and followed her, but so that she could not see me. What did she do, do you think? O horror of horrors! She went into the stream, dragged towards the shore the dead body of a man which was floating by, and began to eat it! I saw this with mine own eyes. I then returned home while she was feasting upon the carcass, and jumped into bed. In a few minutes she also returned, bolted the door, and lay beside me. O my father, how can I live with a Rakshasi? She will certainly kill me and eat me up one night." The old goldsmith was not a little shocked to hear this account. Both father and son agreed that the woman should be taken into the forest and there left to be devoured by wild beasts. Accordingly the young goldsmith spoke to his wife thus:—"My dear love, you better not cook much this morning; only boil rice and burn a brinjal, for I must take you to-day to see your father and mother who are dying to see you." At the mention of her father's house she became full of joy, and finished the cooking in no time. The husband and wife snatched a hasty breakfast and started in their journey. The way lay through a dense jungle in which the goldsmith bethought himself of leaving his wife alone to be eaten up by wild beasts. But while they were passing through this jungle the woman heard a serpent hiss, the meaning of which hissing, as understood by her, was as follows:—"O passer-by, how thankful should I be to you if you would catch hold of that croaking frog in yonder hole, which is full of gold and precious stones, and give me the frog to swallow, and you take the gold and precious stones." The woman forthwith made for the frog, and began digging the hole with a stick. The young goldsmith was now quaking with fear, thinking his Rakshasi-wife was about to kill him. She called out to him and said, "Husband, take up all this large quantity of gold, and these precious stones." The goldsmith not knowing what to make of it, timidly went to the place, and to his infinite surprise saw the gold and the precious stones. They took up as much as they could. On the husband's asking his wife how she came to know of the existence of all this riches, she said that she understood the language of animals, and that the snake coiled up hard by

had informed her of it. The goldsmith, on finding out what an accomplished wife he was blessed with, said to her, "My love it has got very late to-day ; it would be impossible to reach your father's house before nightfall, and we may be devoured by wild beasts in the jungle ; I propose therefore that we both return home." It took them a long time to reach home, for they were laden with a large quantity of gold and precious stones. On coming near the house, the goldsmith said to his wife, "My dear, you go by the back-door, while I go by the front door and see my father in his shop, and show him all this gold and these precious stones." So she entered the house by the back-door, and the moment she entered she was met by the old goldsmith who had come that minute into the house for some purpose with a hammer in his hand. The old goldsmith when he saw his Rakshasi-daughter-in-law, concluded in his mind that she had killed and swallowed up his son. He therefore struck her on the head with the hammer ; and she immediately died. That moment the son came into the house ; but it was too late. Hence it is that I told your Majesty that before you cut off a man's head you should enquire whether the man is really guilty."

The king then called his second son to him and said—"If a man to whom I entrust my honour and my life prove faithless, how should he be punished ?" The second prince replied, "Doubtless such a man's head should be cut off, but before you kill you should see whether the man is really faithless." "What do you mean ?" enquired the king. "Let your Majesty be pleased to listen," answered the prince.

"Once on a time there reigned a king who was very fond of going out a-hunting. Once while he was out hunting his horse took him into a dense forest far from his followers. He rode on and on, and did not see either villages or towns. He became very thirsty, but he could see neither pond, lake nor stream. At last he found some thing dripping from the top of a tree. Concluding it to be rain-water which had rested in some cavity of the tree, he stood on horseback under the tree and caught the dripping contents in a small cup. It was, however,

no rain-water. A huge cobra, which was on the top of the tree was dashing in rage its fangs against the tree ; and its poison was coming out and was falling in drops. The king, however, thought it was rain-water ; though his horse knew better. When the cup was nearly filled with the liquid snake-poison and the king was about to drink it off, the horse to save the life of his royal master, so moved about that the cup fell from the king's hands, and all the liquid was spilled about. The king became very angry with his horse, and with his sword gave a cut to the horse's neck, and the horse died immediately. Hence it is that I told your Majesty that before you cut off a man's head you should enquire, whether the man is really guilty."

The king then called to him his third and youngest son and said—"If a man to whom I entrust my honour and my life prove faithless, how should he be punished?" The youngest prince replied, "Doubtless such a man's head should be cut off, but before you kill you should see whether the man is really faithless." "What do you mean?" enquired the king. "Let your Majesty be pleased to listen," answered the prince.

"Once on a time there reigned a king who had in his palace a remarkable bird of the Suka species. One day as the Suka went out to the fields for an airing, he saw his dad and dam, who pressed him to come and spend some days with them in their nest in some far-off land. The Suka answered he would be very happy to come but he could not go without the king's leave ; he added that he would speak to the king that very day, and would be ready to go the following morning if his dad and dam would come to that very spot. The Suka spoke to the king, and the king gave leave with reluctance as he was very fond of the bird. So the next morning the Suka met his dad and dam at the place appointed, and went with them to his paternal nest on the top of some high tree in a far-off land. The three birds lived happily together for a fortnight, at the end of which period the Suka said to his dad and dam, "My beloved parents, the king granted me leave only for a fortnight, and to-day the fortnight is over : to-morrow I must start for the city of the king." His dad and

dam readily agreed to the reasonable proposal, and told him to take a present to the king. After laying their heads together for some time they agreed that the present should be a fruit of the tree of Immortality. So early next morning the Suka plucked a fruit off the tree of Immortality, and carefully catching it in his beak, started on his aerial journey. As he had a heavy weight to carry, the Suka was not able to reach the city of the king that day and was benighted on the road. He took shelter in a tree, and was at a loss to know where to keep the fruit. If he kept it in his beak it was sure, he thought, to fall off when he fell asleep. Fortunately he saw a hole in the trunk of the tree in which he had taken shelter, and accordingly put the fruit in it. It so happened that in that hole there was a snake; in the course of the night the snake darted its fangs on the fruit, and thus besmeared it with its poison. Early before crow-cawing the Suka, suspecting nothing, took up the fruit of Immortality in his beak, and began his aerial voyage. The Suka reached the palace while the king was sitting with his ministers. The king was delighted to see his pet bird come again, and greatly admired the beautiful fruit which the Suka had brought as a present. The fruit was very fair to look at; it was the loveliest fruit in all the earth; and as its name implies it makes the eater of it immortal. The king was going to eat it, but his courtiers said that it was not advisable for the king to eat it, as it might be a poisonous fruit. He accordingly threw it to a crow which was perched on the wall; the crow ate a part of it; but in a moment the crow fell down and died. The king imagining that the Suka had intended to take away his life, took hold of the bird and killed it. The king ordered the stone of the deadly fruit, as it was thought to be, to be planted in a garden out-side the city. The stone in course of time became a large tree bearing lovely fruit. The king ordered a fence to be put round the tree, and placed a guard lest people should eat of the fruit and die. There lived in that city an old Brahman and his wife, who used to live upon charity. The Brahman one day mourned his hard lot, and told his wife that instead of leading the wretched life of a beggar he would eat the fruit

of the poisonous tree in the king's garden, and thus end his days. So that very night he got up from his bed in order to get into the king's garden. His wife, suspecting her husband's intention, followed him, resolved also to eat of the fruit and die with her husband. As at that dead hour of night the guard was asleep, the old Brahman plucked a fruit and ate it. The woman said to her husband, "If you die what is the use of my life? I'll also eat and die." So saying she plucked a fruit and ate it. Thinking that the poison would take some time to produce its due effect, they both went home and lay in bed, supposing that they would never rise again. To their infinite surprize next morning they found themselves to be not only alive, but young and vigorous. Their neighbours could scarcely recognize them,—they had become so changed. The old Brahman had become handsome and vigorous, no grey hairs, no wrinkles on his cheeks; and as for his wife, she had become as beautiful as any lady in the king's household. The king, hearing of this wonderful change, sent for the old Brahman who told him all the circumstances. The king then greatly lamented the sad fate of his pet bird, and blamed himself for having killed it without fully enquiring into the case."

"Hence it is," continued the youngest prince, "that I told your Majesty that before you cut off a man's head you should enquire whether the man is really guilty. I know your Majesty thinks that last night I entered your chamber with wicked intent. Be pleased to hear me before you strike. Last night as I was on my rounds I saw a female figure come out of the palace. On challenging her she said that she was Rajlakshmi, the guardian deity of the palace; and that she was leaving the palace as the king would be killed that night. I told her to come in, and that I would prevent the king from being killed. I went straight into your bed-room, and saw a large cobra going round and round your golden bedstead. I killed the cobra, cut it up into a hundred pieces, and put them in the *pan* dish. But while I was cutting up the snake, a drop of its blood fell on the breast of my mother; and then I thought that while I had saved my father I had killed my mother. I wrapped round my tongue

a piece of cloth sevenfold and licked up the drop of blood. While I was licking up the blood, my mother opened her eyes and noticed me. This is what I have done; now cut off my head if your Majesty wishes it."

The king filled with joy and gratitude embraced his son, and from that time loved him more than he had even loved him before.

Here my story endeth,
The Natiya-thorn withereth, &c.

MOTHER GOOSE.

NOTICES OF BOOKS.

A History of the Great Sepoy War. By Rajani Kanta Gupta, author of *Jayadeva Charita*, *Panini—A Critical Essay*, &c. &c. Part I. Calcutta: Victoria Press. B. E. 1283.

This is the first instalment of what promises to be a long and elaborate work in Bengali of the Mutiny of 1857. We have before us the first two Chapters of the Introduction to the work. It is now premature to judge of the merits of the work which is as yet in the womb of futurity; but from what we know of the author from his former publications, we have no doubt he will do justice to the subject.

Ramayana. Adi Kanda. Part. I. By Durga Charan Gupta. Calcutta: Gupta Press. B. E. 1283.

Mahabharata. Adi Purva. Part I. By Durga Charan Gupta: Gupta Press: Calcutta. B. E. 1283,

Baboo Durga Charan Gupta is probably the most enterprising Bengali publisher in Calcutta. Besides reprinting a number of rare works, he has now commenced the republication of the Bengali versions of the two great epic poems of the country—the *Ramayana* and the *Mahabharata*. We hope he will largely obtain the patronage of the public.

Pranaya-Pramada Nataka. By Krishna Chandra Raya Chaudhuri. Calcutta: Victoria Press. B. E. 1283.

This drama is somewhat above the average run of Bengali dramas. We wish the author had left out the Dedication.

Suralata Nataka. By Pyari Lal Mukharji. Calcutta: Vidyaratna Press. Samvat 1934.

This is a Bengali translation or rather adaptation of Shakspeare's *Merchant of Venice*. It is well done.

Susila-Sripati Nataka. By Syam Lal Basak. Calcutta: Bharat Press B. E. 1283.

This is the first production of a young author. It is promising.

Manamatha Monorama. Part I. Calcutta; Minerva Press. B. E. 1283.

This is a Bengali adaptation of Fielding's *Amelia*, and, like its prototype, is somewhat coarse.

The Elements of Physical Geography for the use of candidates for the University Entrance Examination. Calcutta: Stanhope Press. 1877.

We hardly see the use of this little book when we have Mr. Blanford's excellent treatise on the same subject.

THE BENGAL MAGAZINE.

JUNE & JULY 1877.*

ON SELF-RELIANCE WITH SPECIAL REFERENCE TO OURSELVES.*

By Nobin Krishna Bose.

GENTLEMEN,

There is nothing, perhaps, so essential either to individual or national greatness as the spirit of self-reliance. It is the strong pillar which eminence in every walk of life requires for support. In proportion, accordingly, as this spirit has been in more or less active operation among different peoples, have those peoples been conspicuous or otherwise in the history of the world. Constituted as we are, we are placed in an environment which presents innumerable obstacles to the gratification of our inclinations and wants, and civilization, practically, at least, means only the power by means of which we are able, in various degrees to remove these obstacles from our way. Our industries, our manufactures, our commercial enterprises, are so many exemplifications of this general truth. The savage who depends on the spontaneous produce of the earth, or the rude cultivator who trusts to the mercy of the seasons, find themselves helpless in presence of a drought or some other eccentricity of nature. The scientific agriculturist meets such difficulties with the resources of art.

And what is true of agriculture is true also *mutatis mutandis* of every other sphere of human activity and labor; and what is true of man in the abstract is true also of each in-

* Read before the Bhadara Debating Club, 28 July, 1877.

dividual man. Some, no doubt, have the good fortune to be born with a gold or silver spoon in their mouth. But by far the greatest majority, alas! find themselves, on being ushered into the world, even without an iron spoon, and are required to make one—each for himself. The materials are scattered around, and we, too, are endowed, each and all of us, with a certain amount of internal power in ourselves to shape and frame them according to our wants. On the use we make of this power, depends, more than on anything else, our success or failure in the great battle of life.

Neither are the fortunate few wholly exempt from the common lot of humanity. They, too, have a warfare to maintain with the surroundings of their situation. Let them but sleep over the advantages of their birth, and those advantages cease ere long to be theirs.

The conditions under which the power in question has to be exerted, however, vary infinitely with each man's position in life. A certain amount of resistance has in every instance to be overcome. But this may be no more than child's play in some cases, whilst the task is all but hopeless in others. Yet whatever the difficulty might be, it were useless merely to grumble at it, and complain of the hardness of our lot. We must either be prepared to make our stand good in the position in which we find ourselves, or suffer ourselves to be passive nonentities to be sported with by each adverse gale. Cast on the waters of life, we must swim or sink. At the same time, nothing could be more unreasonable or a surer indication of narrowness of mind than for those whom the mere accident of birth has placed on a vantage-ground to exult at the discomfiture of such as are launched by fate on the inclement sea below. The most skilful mariner will find himself helpless amidst rough breakers in a raging storm, and the noblest spirits may wither away in a hard and luckless soil.

“Cool penury chilled their noble rage

And froze the genial current of the soul.”

It is, however, a law of animated existence that every power or faculty, with which it has been endowed, grows and improves

by exercise, but is wasted by disuse. The spirit of self-reliance, with which we have at present to do, forms no exception to this general law ; and the difficulties with which we are surrounded, afford a fitting school for its development and growth. The science of engineering would have remained for ever unknown if we had ready-made thorough-fares wherever we wanted to go, and shelter from the inclemencies of weather in the absence of artificial dwellings. Nor would man have laboriously tilled the earth, had he found a repast spread before him by nature, as she has spread it before some of the inferior animals. In leaving man, more than any other creature, to his own resources, however, nature has made one beneficent provision in his favor at least. With every advance we make in the onward course of life, we gain a more advantageous basis, as it were, for future operations. We benefit by the toils and labours of past generations, and from the point in which they left us, can start with a serener and brighter prospect than the back-ground, traversed by them, could possibly command. But the precious inheritance is not to be had for nothing. To make it ours, we must strive soul and heart to keep ahead of the tide. Run past us, we must be cast on the back-ground again, with the same cheerless prospect which our ancestors had.

Now, the best way to preserve a conquest is to keep alive the spirit by which it was achieved. A supine and apathetic indolence is, on the contrary, the greatest canker of life, and unfits humanity for its mission on earth. It is of the last importance, therefore, to cherish and foster the one, and to guard, with all the vigilance in our power, against the other. And as the result must always depend, in a most material degree, on early training ; to give this lecture, as much as possible, a practical turn ;—let us consider how far our own early training is calculated to prepare us for the difficulties and struggles of after-life ; and the salient points, I think, will be best brought out by comparing it with that of the nation into whose hands our destinies are committed for the present.

And here, at the outset, it may be observed that, in conse-

quence of the peculiarities of our social and domestic systems, our educational institutions can deal at present with the intellect alone. But valuable as is the knowledge which is being imparted by them, it is to be borne in mind that the intellect does not form the *entire* man by itself; and our schools and Colleges are powerless in consequence for that comprehensive training of the faculties which is an indispensable preparation for the varied business of the world. And here it is that the education of the English youth differs so much from what is received by us. The Colleges and Universities in which he is reared, unlike our own, aim not only at the *intellectual* but at the *whole* man; and to illustrate my meaning, I shall quote a few remarks from a lecture on the University of Cambridge by the late Bishop Cotton. "But I would not (says he) leave you under the impression that the influence of an English University is only exercised through its lectures and examinations. You see that the student whose course we have traced to the B. A. degree, literally devotes to it three years of his life. He leaves his father's and mother's house, and goes to live at Cambridge. In exchange for the influence of his parents, home, and family he receives that of his teachers, his College, his friends and companions. A sitting-room and a bed-room are assigned to him as his castle, and there he makes almost his first experience in life, with the various details of house-keeping, of society, of independent actions, and learns what are the privileges and responsibilities of being his own master." "Thus he is intended to learn what it is to look before and after, and by a foretaste of the difficulties and safe-guards of life, he learns how to extricate himself from the one and to avail himself of the other." In other words, the English youth imbibes from his *Alma Mater* not only so much history, Mathematics, and philosophy, but learns also how to rely on his own resources and energies in his course through life.

Then, as the upshot of all this (to use the words of Mr. Justice Phear) he "is taught to look to his own individual means of livelihood and no other: the means may come to

“him in the shape of an income allowed to him by his father, the daily acquisitions of his own labor or capital inherited from ancestors ; but in all cases alike, the leading idea of his life is that he is his own master and maintainer, and can expect no substantial aid, even from his nearest blood-relations, except at the cost of an obligation to which no right-minded person ought complacently to submit. In all classes of people equally the inclination of children is to break away from the paternal home as soon as possible, and to achieve absolute independence of paternal aid. It is a matter of reproach to any that they should shew an opposite disposition.”

But the idea of achieving an absolute personal independence, which is the governing principle in the Englishman's mind, is conspicuous amongst us by its absence only ; and that which supplies its place is as fatal not only to the achievement, but the very sense even, of personal independence as anything well could be. To have a rich relation were like having so much capital of one's own ; and it is no uncommon thing to find even second cousins,—nay, the blood relations of the wife, complaining, as if wronged, when neglected by him. And what is more, perhaps, social obloquy, in such cases, lights not on the needy seeker of another man's bounty, but on him who would refuse to bear him on his shoulders, however much he might feel the weight himself. Perhaps, the twilight reflections of an ideal patriarchical system, like the distant mountain in its azure hue, might clothe with imaginary colours a state of things like this. Perhaps, too, from the charitable side of view, it might not be without an amiable aspect of its own. But it is not, alas ! the charity that blesseth him that gives and him that takes. Almost every native gentleman, in anything like prosperous circumstances, knows too well to his cost, how unreasonable in their demands these dependant relations are ; what a disturbing cause they often prove of domestic peace and concord ; and how the women, in particular, are ready at times to spring up like so many furies, and overwhelm you with reproaches and maledictions for some fancied neglect or the non-gratification of a wilful want ! Let any of the English

gentlemen present fancy unto himself a cousin-german, who, not satisfied with free board and free quarter at his house, considerably expects him to bear the expense of his sons' or daughter's marriage, and resents the refusal as though it were the non-payment of an actual due,—and he will be able to realise some idea of the present state of our domestic economy. Surely, it ought for ever, to cure all Europeans of the delusion under which they so manifestly labor that the natives of India can do with smaller incomes than they themselves.

I need not stop to dilate on the blasting influence which the habit and custom of depending on others rather than on self, has exerted on the national character. Daily experience shows how, instead of active and energetic citizens, it is producing drones without number, content to vegetate through existence without aim or object; how destructive it has been of manly independence and vigor, and of all spirit of enterprise, by fostering a callous and apathetic indifference to the concerns and pursuits of life; and how it has contributed even to obfuscate the very sense of obligations and rights. And yet it would be unfair, perhaps, to attach much blame personally to the individuals who are daily being reduced to a state of pitiable dependence on the bounty of some more fortunate relations. They are the natural products of the system under which it has been their misfortune to be born and bred, and to expect them to have been otherwise than they are, would be about as reasonable as to look for mangoes on a tamarind tree. It would be more interesting to enquire into the causes by which matters have been brought to this sorry pass; as it is only by uprooting these causes that any good can ever be done in the way of remedying the effect.

It appears then to me that the great key-stone to this debasement of the national character is to be found in the practice of early marriage which has obtained so universally over the country. The boy is married whilst yet at school, and becomes a pretty *pater familias* ere he has begun the world. Taken to the hymenial altar by the parents, he has not to bear himself the first cares of the conjugal state, or to provide for its wants.

This blissful exemption continues often till he has got sons and daughters of his own. Thus from the first the new family becomes merged in the family of the father, and a distinct sense of individuality, with its co-relative rights and obligations, is not felt till a more advanced period of life. Frequently, however, the lesson is then too late to learn. For when, at length, the day of reckoning comes, the man finds himself without any preparation for it, and is appalled by the weight, which, almost unconsciously to himself, has grown on him. The very ties of wife and children leave him with a circumscribed choice of action, and he cannot safely venture on any new or untrodden path. Being accustomed, too, to walk on crutches, he is unable now to keep erect on his legs. He naturally looks to others for help.

Fortunately for him, but unfortunately for the right development of the national character, he finds some relief from our joint family system. Under this system, as you are well aware, brothers and even cousins live together and derive support from the same common stock. As mouths multiply, however, the stock becomes insufficient to feed them all. One or two of the family, more forward than the others, betake themselves to some calling or profession, and set matters more easily agoing by their own independent earnings. The rest get on with the help of these. But this help, too, may fail; and then, not inured to rely on self, they are obliged to turn their eyes to some more distant relations. And thus it will be seen, that the state of dependance, which is created at the dawn of youthful life, under the pleasant disguise of the hymenial veil, and which flows on smoothly, perhaps, at first, under the provident care of affectionate parents, sinks deeper and deeper as it passes through the various phases of fraternal, cousinly, and the rest, till it takes such firm root in the very being of the man, as it were, that, however galling or unbearable, it is not to be shaken off at will. Like some morbid growth with which surgeons are so well acquainted, its removal at this stage, could be attempted only by endangering life itself.

And now from what you have heard, you will be in a position to judge for yourselves, how absolutely necessary, to develope

the faculty of self-reliance in our youth, it is that we should cease to marry them before they are out of their *teens*, and leave them unincumbered with the cares of a wife and children till they have got a footing of their own in the world. Parents, in fact, have no moral right, under whatever guise, to impose a burden on their sons, which they may not afterwards have the strength to bear; and matrimony should therefore be left to be made a business of their own, when, after arriving at years of discretion, they themselves would be brought face to face with the great and important obligations which this new relation of life must bring with it. They will thus have an opportunity of measuring their strength with the weight they were about to lift; and in many cases, perhaps, from prudential considerations, would not make the attempt at all. Such a course, at all events, will leave them with fewer wants, and at the same time, with a freer scope for action, whilst struggling to be settled in life; and afterwards, when they have chosen a partner for themselves, with better preparations to walk by their own unaided strength. Nor is the reform I am urging on your attention to be opposed on religious grounds. I repudiate the custom of early marriage, on the contrary, as no genuine part of our national institutions at all, and as the bastard invention only of a later age. This is manifest not only from the practice of *Swayambaras* at which, under the rule of Hindu kings, princesses were allowed to choose their own husbands for themselves, but also from the scholastic disputations which maidens used to hold with their suitors—promising their hand as the result of victory alone. It is in this way, as you may be aware, that after many a princely aspirant had been obliged to retire, the renowned author of the *Sakuntala* made the fair and accomplished *Bidyabati* his own. And here, incidentally, let me point out to you, my friends, how, in this respect also we have deviated from the true standard of our ancestors, by consigning the female mind to ignorance, in these more degenerate times.

Another potent obstacle to the growth of a proper spirit of reliance on self among our countrymen is presented by the im-

passable barriers of caste. There never could be a more ingenious contrivance, in fact, for repressing, as within a hard iron mould, the energies of the mind. Even the bed of the tyrant Procrustes was not half so mischevous as this unyielding mould. Social distinctions of some kind, no doubt, have obtained in every country and among every people; but the boundary lines, as a rule, have been like fordable rivers, and crossed and recrossed continually from either side. Take England for an example. Its nobility is a privileged class; but ever and anon its ranks are recruited by the elevation of men whose ancestry could boast of no armorial bearings. The younger sons of peers again are gentlemen only. But the fast and hard lines of caste have been fixed once for all, and the only pass-port for admission is the stamp of birth. It was justly observed by the late Vice-Chancellor of the Calcutta University, in his last address to the Convocation, that a nation which neglects its females, loses half its strength. But what are we to say of a nation, which, not content with neglecting its females, must neglect also nine-tenths of the men. Flexible and yielding as are the boundary-lines which separate class from class in England, fancy what the state of that country would have been, had knowledge and culture been confined only to the 'twice-born' class. Where would have been the brilliant array of poets and historians and philosophers, whose writings will instruct and delight the last generations of mankind? Where the discoverers and inventors who have lifted such a large portion of the veil which hid the arcana of nature from our view; and added so much to the sum of human happiness and human enjoyments? Indeed I might say that the great aristocrats of nature, meant by herself to be the luminaries of the world, and the benefactors of their species, have seldom derived their descent from coroneted parents. Kepler and Newton, Cervantes and Shakspeare, Haller and Boerhave, Adam Smith and David Hume, were not Brahmans, at least, by birth. No, they were only *Sudras*—but with a belief in their own faculties, and nothing to restrain the native vigor of their mind. But however great the muscular strength of a man might be, what

feats of agility, or grace and elegance of gestures could ever be exhibited by him with hand-cuffs and manacles on. And is not a caste-ridden man a hand-cuffed and manacled prisoner in mind ?

With all its exclusiveness, no doubt, our country can well be proud of the many eminent names which it has produced in the various departments of knowledge. But this only shews what vitality the nation had, which all its perverse ingenuity could not entirely crush. The more the pity, therefore, that so much has been wasted and lost. This loss is to be felt and regretted especially in the active employments of life as contradistinguished from speculative philosophy and science. To realise the truth of this remark, you have only to compare the stationary state in which our arts and manufactures have remained for upwards of twenty centuries, with the progress which they have made, and are making even now, in other parts of the world. And yet our operatives are not deficient in dexterity and skill. Take, for instance, the shawls of Cashmere and the Muslins of Dacca, and better or finer specimens of the textile art were never produced. The embroidery of Benares and the filigree work of Cuttack, exhibit also a degree of finish and excellence which has nowhere been surpassed. But every branch of industry has, by the rules of caste, been made the separate and distinctive employment of a class apart, and those outside the pale have no business with it. The status of each caste in the social hierarchy has been also so irrevocably fixed, that no exertion, however meritorious, of one's own can lift him above the sphere in which he has been placed by birth. Hence all is stagnation within the ranks, and the son ends just where the father began. Every thing rests in a stereotyped groove and there is no onward motion. And so the soil is being exhausted* and the manufactures are undergoing decay. In other parts of the world, on the contrary, unshackled by caste, the inductive study of material nature, in all its diversified forms, has been brought to bear on the practice of industrial operations,

* I have found on enquiry myself that the yield in wheat in particular, has in several parts of these Provinces, fallen off from 7 or 8 to 4 or 5 times only within the memory of living men.

and men of the highest scientific eminence have not deemed it beneath them, by means of mechanical and other appliances, to add to the productive efficacy of manual labor. By dint of arduous exertion, on the other hand, it is open to the humblest operative to raise himself in social life. Science, in those parts of the world, in fact, has been married to industry, and activity and progress are the offsprings of the prolific union. Here the case is one of hopeless divorce, and what but incurable barrenness can be the result? To convey some idea, however, of what our working classes would be capable of under more favorable auspices, I need point only to the fruits which English Education is bearing already by slackening the bonds of caste. One of the foremost men now in Bengal is but a *Teli* by birth; another, the organiser of an institute, having for its express object the diffusion of practical scientific knowledge, would answer only to a *Kunbi* or a *Lodhi* here; a *Koshtya* is at the head of a Medical School.

As the outcome, then, of the observations I have endeavoured to lay before you on this head of the subject, it will be seen that the spirit of Self-reliance can be cherished and fostered only by freedom of action, and a wide, unrestrained range for the exercise of our powers. Here, on the contrary, the great bug-bear caste sticks every where in our path, and holds us, as it were, in a vice from which there is no escape. No wonder if the spirit has languished and decayed! Yet remarkable as it may appear to some of you, this vice, which so restrains our movements has been forged only in comparatively modern times, and was unknown to our primitive ancestors of old. Despite the strenuous exertions which have been made to enforce the rules of caste under religious sanction, I make bold to say that the Hindu religion, in its pure and unsophisticated form, has no more to do with them, than have the Pandects of Justinian or the decrees passed by the Fathers at the Council of Nice. Various and discordant as are the creeds which pass under the name of Hinduism at present, the followers of each and all are agreed in this one point at least, *viz.* that the *Vedas* are of supreme authority over all other *Sastras*.

and that of the *Vedas* themselves the *Rig-Veda* is the chief. But after carefully perusing it from first to last I can confidently assert that nothing can be more alien to the whole tenor and spirit of this primitive and venerable record than the monstrous institution which for so many centuries has stunted our mental growth.

Another ebbing cause of the spirit of Self-reliance among us is the belief in fatalism, which every child, male or female, imbibes with its mother's milk. This belief has operated as a powerful seconder of the maxims of caste. To stereotype laws and manners, so as to make them unchangeable, is the great object of the one. To make men rest satisfied with such a state of stagnation is the inevitable result of the other. Dependence on self necessarily implies a faith in natural causes, and in the efficacy of human means. But the conviction is strong in the Hindu mind that the good things of life are dispensed or withheld only at the capricious pleasure of a mysterious destiny. And people of such persuasion would rather seek for wished-for blessings and exemption from dreaded evils by propitiating the over-ruling agent by means of offerings and mystic invocations, than by influencing secondary causes themselves, which have no potency in their eyes. Are not illustrations of this daily obtruding on our view? At the breaking out of an epidemic visitation, men, women, and children, terror-stricken all, will prostrate themselves before their household gods and pour offerings upon their altars, with all the ardour that devotion could inspire, whilst the whole weight and authority of Government have been sorely tried for introducing vaccination and enforcing observance of the commonest sanitary rules. But in the absence of anything extraordinary to rouse and agitate the feelings, the idea that *Néshib* is all in all, and whatever we could do ourselves were as naught, lulls the mind to a passive acquiescence in the present, and destroys the very hope of changing it for the better by any efforts of our own. All impulse to exertion is thus stopped at its source, and a recklessness about the future is the bitter fruit. Talk to a fatalist of his supineness, and the invariable answer is, if *Néshib* has any good in reserve

for me, it will come to me in some way or other ; otherwise it were vain for me to try for it. Indeed, nothing but the most pressing wants of nature could ever rouse such a being from this dreamy state, and make him set his hands to work.

Nor will this pernicious belief let go its hold on the nation till we pay more attention to the education of our better halves. For (to repeat what I said elsewhere on a previous occasion) "So long as we do not care to disabuse the female mind of its cherished stock of old prejudices and traditionary errors, the very fountain-heads of knowledge will continue to be poisoned and corrupt. Man may treat woman as he likes ; but there is no gainsaying the fact that nature herself has appointed her to be the first and greatest of instructresses to her children ; and according as her own mind is filled with just and ennobling views of things, or tainted with silly and grovelling errors, will be the quality of the instruction imparted by her." To save the future man, in short, we must remove all poison from the nourishment which nature has provided for the infant at the maternal breast.

The last thing to which I purpose to direct your attention as operating prejudicially in the same direction as the causes hitherto commented upon—is the *mirage* so often created and presented to the view of expectant heirs by our law of equal inheritance. Dr. Johnson advocated primogeniture as making but one fool in a family. How much the great lexicographer would have been edified to see the law of equal inheritance here producing whole families of fools. For my own part, I have not been disposed to view, with much favor, a system the tendency of which is to accumulate property in a few hands only. From the chequered spectacle of colossal estates side-by-side with a dense mass of pauperism, which England presents, how refreshing to turn to the holdings of peasant proprietors, in various parts of continental Europe, of which, even redoubted Tories like Sir Archibald Alison speak in such rapturous terms. Still the very laws of quantity require that limits should be set to all division and sub-division, when they have reached a certain point. Cases

have come before me in this very district in which individual shares in villages have ceased already to be represented even by so much as an integral anna, and four or five sons succeeded jointly to this doubly compound fraction of an inheritance. The further sub-divisions, to be necessitated in course of another generation or two, must reduce them to some thing like the imaginary quantities of mathematics,—to illustrate, in practice, perhaps, La Place's theory of the infinitesimal. But shares so minute could hardly have any value from a property point of view. And consentaneously with the process of division and sub-division at work, the landed classes are found to be involved and impoverished in almost every part of the country, and their property to be fast slipping out of their hands. The evil has assumed such dimensions even now as to lead the supreme Government itself to interpose on their behalf to ward off the impending ruin. But the remedy, as prescribed in the new Civil Procedure Code, consists only of some more obstacles to the sale of land in execution of decrees. With every respect for the men who compose the legislature of the country, I must take the liberty to say that the *recipe* looks very much like the nosological treatment of a disease, to which physicians are obliged to resort at times, in the absence of pathological knowledge. Every scientific practitioner knows, however, how vain, almost worse than useless, it is to deal with a symptom merely, the cause being left in undisturbed operation all the while. No power on earth can abolish the law of dissolution by the disintegration of parts, nor prevent the natural consequences of an act from following in its train. The proprietor of a village or holding dies, and three or four sons inherit the estate. Each thinks it necessary, however, to keep up the style of the father as a loyal son, and to spend as much in the marriage of a son or daughter as the father spent in his own or his sisters' marriage. The same property is thus made to bear 3 or 4 times the burden it did before, whilst divided interest, perhaps, is ensuring neglect in a pretty similar ratio. And what earthly enactment, I should like to know, could be of avail under circumstances like these?

Often, again, a little bit of inheritance attracts a whole lot of hungry and expectant heirs, like moths to a flame, and all are consumed, at the end, by the legal blaze which is lighted up by their dissensions and feuds. More frequently still, it tempts them like an *ignis fatuus* into the mire, and keeps them from making good their stand betimes on solid ground. Clinging to the shadowy prospect in view, these expectants care little about other means of livelihood in the proper season of life, and when the illusion is dispelled at last, old habits have been too strongly grafted, perhaps, to be cast off for new. It would, I think, be an act of positive kindness to men, so deceiving themselves, to remove from them altogether the broken reed on which they are so apt to lean for support, so as they might be accustomed from the first to trust more to their own natural legs.

What then I would recommend is this. Let property in land be declared an indivisible unit after it has reached certain minimum limits; and thenceforth let it be the portion only of one. Practically, in fact, it is a question no longer of one or all the sons: the issue rather is whether the inheritance itself is to be annihilated or preserved. The law need not necessarily assume the form of primogeniture here; for preference might be shewn to the youngest just as well, or the choice be left with the father himself. But by all means, let the division *ad infinitum* cease if ever we wish to cover the soil with a thriving peasantry, and save others from the perilous sandbanks of false and treacherous hopes.

And now, gentlemen, having passed over in review the causes which have brought down to so low an ebb our spirit of self-reliance and enterprise, and, with it, all that ennobles and embellishes life, allow me to tell you that it becomes not us to sit idle and with folded hands, while these causes continue to be in such active and mischievous operation. It will be a most arduous struggle, no doubt, to put down institutions, however unwise, which have been so sanctified by age, and eradicate prejudices which have taken such firm hold of the national mind. But instead of losing heart, let us rather be thankful that

the opportunity is in our way of becoming pioneers, as it were, in the great and glorious work of our country's regeneration. The sight of the Capitol in ruins led the immortal Gibbon to impose on himself the heroic task of writing the history of the Roman Empire, which cost him twenty years of his life. And are we to draw no inspiration from the thousand memorials of our own old civilization which meet us on every side? With spades and axes then in hand, let us hasten to cut down the barriers which have arrested the flow of the national mind, and convert the stagnant pool into a fresh and living stream,—that revived by its waters, letters and arts and industrial operations may shoot forth once more with a new and luxuriant vigor. Remember, gentlemen, that the education we have received and the principles we have imbibed at the fountain of western philosophy and learning, we hold only as a trust for the benefit of the country at large; and England, who bequeathed this trust, and posterity, for whose sake it has been bequeathed, expect alike that we should administer it in a loyal and faithful manner. Indeed, as Shakespeare somewhere observes,—

“Heaven doth with us, as we with torches do,
Not light them for themselves.”

With the new light, which has been kindled in you, go you then forth, like so many torches, to illumine the spheres in which you live and move; and may the time come when the united blaze of all such torches in the country, will shed a radiance over the whole length and breadth of it, and rescue it from the thick mists and almost impenetrable gloom in which it is enveloped at present. To have contributed even a single spark to a blaze like this, were well worth living for.

HARMONY OF SCRIPTURE WITH SCIENCE.*

We live in an age which may emphatically be called a scientific age. Since the beginning of the world was there never a period richer than the present in the discoveries of science and the inventions of art. The spirit of inductive philosophy, evoked by Lord Bacon, has worked miracles in almost every department of human knowledge. By virtue of this potent, we had almost said omnipotent, spirit the older sciences have changed their character, and new sciences have been raised into being. Since the day when Chaldean shepherds looked into the spangled heavens, what revolutions has the science of Astronomy undergone! An instrument unknown to antiquity has discovered several new worlds in our own system, has ascertained those bright points stuck in the azure floor of heaven to be worlds million times bigger than our own, and has analyzed those cloud-like masses of light called *nebulae* into blazing suns, while an abstruse mathematics has calculated the laws of their movements. While the far-seeing telescope has achieved wonders in the heavens, the microscope has discovered numberless organic beings in a drop of putrid water. The science of Botany which in former times was of so limited an extent that one sage was able to describe all plants, has, in our days, received infinite accessions. The phantoms of Alchemy have disappeared and have given place to the fair form of Chemistry; and the sciences of Physiology and Anatomy have been almost created anew. Not to multiply instances, the spirit of Baconian Philosophy has, almost in our days, given birth to a science by which the bowels of mother earth have been examined, the stones and fossils hid within her capacious womb have been interrogated, and the history of the world has been extended vastly beyond the domain of human documents. We need scarcely say that

* A Lecture delivered to educated Hindus.

we refer to the science of geology. By the agency of steam and electricity, man is enabled to combat with winds and waves, to increase indefinitely the comforts of human life, to hold intercourse with his fellow in the remotest corner of the earth, and thus to acquire mastery over nature and annihilate time and space.

Between the discoveries of science thus advancing in her stately march and the teachings of Revelation, it has been by some supposed that an antagonism obtains. The Koran has by science been proved false, because it distinctly teaches the Ptolemaic system of Astronomy. The Hindu Sastras have been proved false because they contain erroneous views of geography, astronomy and the natural sciences. Hence it has been fondly imagined by the opponents of the Christian religion that it too must fall before the majesty of science. Some of you, my countrymen, liberally educated in the literature and science of Europe have given out surmises that there is a discrepancy between the tracings of science and the teachings of Scripture. It is with a view to disabuse your minds of this false notion that I have undertaken to shew the consistency of Revelation with science. I am aware of the peculiar difficulties of my subject. I am aware that to do full justice to this theme requires an amount of scientific and philologic attainments to which it would be preposterous for me to lay claim. And for this reason I should have liked if this subject had been taken up by abler hands. But of treating this and other similar subjects there are evidently two ways. There is a scientific way and there is a popular way of treating it. For even a popular treatment of the subject in all its phases a longer time is necessary than is allotted to me. All that I shall attempt in the compass of a single lecture, like the present, is to bring to your notice a few of the leading points of connection between science and Revelation.

On entering into the subject let me begin with a distinction which is of vital importance to a right understanding of the bearings of Scripture on science. The distinction I allude to is the diversity of the objects of science and the objects of Revela-

tion. To ascertain the laws by which the material universe is governed is the object of the whole circle of the physical sciences. The "earth with all that it inherits," doubtless, shews the power, the wisdom, and the goodness of the Author of nature, and the heavens declare his glory; but these are only subsidiary objects of human science. The primary aim of all physical science is, by careful observation and experiment, to deduce those laws by which the Almighty is pleased to rule the universe. But the objects of Revelation are quite different. Unlike the pretended revelations of this country which profess to instruct men in the theory of the universe, and the mysteries of science, the object of Scripture is purely moral. Its aim is not to discover the laws of Nature. It professes not to teach the right theory of the material universe. No—Its object is nobler and sublimer. A discovery of the laws by which God governs the world of moral and responsible beings, a vindication of the ways of God to mankind, and a revelation of the only method by which sinful man may be restored to the lost favor of God, are the high ends of the Scriptures. The salvation of the human race is the crowning object of the only true Revelation. Such being the different objects of science and of Revelation, it follows as a necessary consequence that we must not expect to find the principles of science in the domain of Scripture, as we do not expect to find the doctrines of Christianity in treatises of physical science. The province of science is separate from the province of Revelation. We should give to Scripture the things that are Scripture's, and to Science the things that belong to Science. As the Scriptures do not profess to investigate physical truth, as they were given in comparatively rude states of society, and as they were intended for all mankind in all degrees of progress, it would be absurd to expect in them scientific precision of language. Hence they use terms level to the comprehension of the meanest capacity. Hence they talk of the rising of the sun and the going down of the same, and of the immobility of the earth. Those who object to the Scriptures on the ground of these trifling matters would do well to remember that, except on a systematic

treatise of Astronomy, we all talk of the rising and setting of the sun ; and we suppose Sir Isaac Newton himself was never guilty of the folly of using in conversation the word earth-rise for sunrise. I have dwelt thus much on the respective objects of Science and Revelation, because a due attention to this distinction is calculated to dissipate many of those apparent discrepancies which are said to exist between the discoveries of Science and the declarations of Scripture.

I have a second introductory remark to make. To a right understanding of the agreement between Science and Scripture, it is necessary to have a correct knowledge of the facts established by the former and an accurate interpretation of the latter. There would be no marvel if the false deductions of Science did not agree with the statements of Scripture ; neither would it be very wonderful if an incorrect interpretation of the Scriptures did not correspond with the facts of Science. It is thus that the discoveries of Science throw a flood of light on Biblical hermeneutics. To illustrate our meaning. It is said in the Book of Proverbs that "as vinegar upon nitre, so is he that singeth songs to an heavy heart." One expects from this statement that the mixture of nitre with vinegar produces effervescence. But the result does not fulfil the expectation, for the two substances do not effervesce. Chemists however tell us that carbonate of soda mixed with vinegar produces commotion. Looking to the original Hebrew we observe, that the term for nitre is not so much nitre as the *natron* of the ancients and the carbonate of soda of the moderns. Thus Science elucidates Scripture, and the supposed difficulty vanishes into thin air.

In pointing out the harmony that exists between Scripture and Science, we might separately consider the discoveries in any one particular Science and dwell on their bearing on Scripture. But as the Sciences are intimately connected with each other, such a plan would cause frequent repetition of the same ideas. We purpose therefore to treat of some of the great physical facts mentioned in Scripture and expatiate on their accordance with the verdicts of Science. Pursuant to this plan there shall pass in

review before us the Creation of the earth, the Deluge, the descent of mankind from one progenitor, the great doctrine of the Atonement viewed in its astronomical bearings, and in fine the resurrection of the human body.

I. The Creation of the world

The account of the creation of the world given by Moses in the first Chapter of Genesis has been admired in all ages for its sublimity and simplicity. How unlike is the naked simplicity of this account to the visionary and complex cosmogonies of ancient sages and philosophers ! Amongst the numerous world-makers of antiquity, one conceived water to be the first principle of all things, another fire, another air, and another still the fortuitous concourse of atoms. Our own Manu and the mighty Vyas broached the extravagant ideas of a male and female energy, and of a mundane egg. How puerile do these speculations appear when contrasted with the sublimity and simplicity of the Mosaic account. From that narrative, which we shall have occasion minutely to examine, it appears that the present economy of visible things was fashioned by the author of nature about six thousand years ago. While the Hindus, the Burmese, the Assyrians, Grecians, and almost every other nation, traced up their ancestry to time out of mind; Moses asserts that the world was first peopled only about six thousand years ago. Unbelievers, whose interest it was to prove if they could, the falsity of the Sacred Writings, have often attacked the Scriptural age of mankind. With this view the chronological systems of the principal nations of the earth have been investigated ; the dark characters of the Egyptian hieroglyphics have been deciphered ; coins, medals, monuments and inscriptions have been interrogated. But hitherto the attempt to falsify the Mosaic age of the human race has failed, and every failure has served only to brighten the truth delivered by the pen of inspiration. It is not my intention to detail all the attempts made by the infidels of modern times to falsify the account given in Genesis of the age of the human family. To do justice to them, were it in my power, your time would not permit me. Waiving therefore the subject of

Egyptian archæology on which much light has recently been thrown, and waiving also the Science of numismatics, I shall direct your attention to two attempts the *astronomical*, and the *geological*.

In the year 1773 the French Academy were presented by M. Le Gentil with a set of Astronomical Tables called the Trivelore Tables which he had taken from a town of that name on the Coromandel Coast in Hindustan. M. Bailly, a brilliant writer and no mean mathematician and astronomer, directed his attention to these Tables, and by a process of astronomical reasoning made out a strong case against the Mosaic chronology.

The Trivelore Tables had two epochs, the one 1419 of our era and the other 3102 before it. The ingenious M. Bailly endeavoured to shew that the latter epoch was founded on actual observations. But it has been demonstrated by Mr. Bentley and others, that the age of the Surya Siddhanta and consequently of the Indian Tables is somewhere between 1,000 and 1200 of the Christian era; and that the observations recorded in these tables were not actually made at the time indicated but the result of retrospective astronomical calculations. This is not the place to examine the arguments of M. Bailly or to shew the correctness of Mr. Bentley's proofs; but to those of you who are anxious to obtain some knowledge of this interesting subject, I have much pleasure in recommending a careful perusal of a popular and luminous article in the second No. of the *Calcutta Review*. To shew you however, that the astronomical heresies of M. Bailly were combatted not only by believers in the divine inspiration of the Mosaic Scriptures but also by men who had no interest in proving their truth, I cannot resist the temptation of quoting a passage as translated in the admirable article above alluded to from the greatest astronomer of his age, the author of the *Mechanique Celeste*. "Notwithstanding," says La Place, "notwithstanding his (Bailly's) proofs, set forth with that clearness which he knew how to spread over the most abstruse subjects, I regard it as very probable that the epoch was imagined in order to give a common origin in the zodiac to the motions of the heavenly bodies. Our latest Astronomical Tables, brought to considerable perfection by

the comparison of theory with a vast number of most accurate observations, do not allow us to admit the conjunction supposed in the Indian Tables."

We now come to speak of the results of geological enquiries regarding the age of the earth. Geology is a noble science. Its striking facts vastly extend the boundaries of human knowledge. By laying bare the bosom of the earth to our inspection it acquaints us with the changes the universe has undergone from time immemorial. It deciphers those characters which the omnipotent hand of God inscribed on the mountain-masses which compose the earth, and thus turns them into ever-lasting tablets where we may read the age of the globe we inhabit, and mark the foot-prints of creative power, intelligence and beneficence. From a careful and accurate examination of the crust of the earth Geology has assigned a high antiquity to the world. I shall now attempt very briefly to mention the leading arguments which this noble science furnishes towards proving the high antiquity of the globe we inhabit.

You are aware that the rocks which compose the earth have been arranged under two classes the *aqueous* and the *igneous*, that is rocks which owe their formation to the influence of water and those which have been originated by the action of heat. Looking at them attentively we perceive that in their present state they are the results of second causes, that is to say, they did not rise in their existing condition from the creative hand of God but have been formed by natural causes. The marks of fusion and reconsolidation observable in some of them, the erosion of others into mud, sand, and gravel by the agency of water, and their subsequent cementing together; and the regular deposition of marine fossils in some of them, make it morally certain that the rocks owe their present condition to the action of natural causes. Observe that similar processes are being carried on by the plastic hand of nature in our own day. By the agency of heat clay is turned into slate, marl into lime-stone, and beds of gravel are cemented together. By the corrosive action of water on mountain-masses the rocky particles are washed away and de-

posited and formed into islands under our own observation. From these incontestible facts it is natural to infer that all rocks have in this manner been formed. Now, if we can ascertain the rate of the formation of rocks in our own days, we shall have a criterion by which to ascertain the period taken in the formation of the rocks which compose the globe. Geologists have, by a variety of careful observations, found out that the accumulation of deposits at the mouths of rivers goes on at the rate of a few inches in thickness in the course of a hundred years. There have been cases, no doubt, as on the Leman Lake in Switzerland, where owing to extraordinary causes, the formation of islands by the washed detritus has gone on faster. But these are exceptions which can be accounted for by peculiar circumstances, and as such prove the general rule. Now, it has been ascertained that the stratified rocks are in Europe ten miles perpendicularly thick; or if we confine our attention only to those strata which have fossils imbedded in them, they are six miles and a half in perpendicular thickness. If in the course of a century only a few inches of rock are formed, you can conceive what immense periods of time must have elapsed in the formation of rocks which are at least, six miles and a half in thickness !

Were we to consider the nature of the organic beings found imbedded in the fossiliferous strata we should discover another argument for the high antiquity of the globe. Of these upwards of thirty thousand species have been dug up from the rocks. Comparative Anatomy has found most of these fossils with the exception of a few hundreds to be extinct species. Amongst the numberless organic beings that now inhabit the terraqueous earth their like do not exist. Their memorial, except in the fossiliferous strata, has perished. What can we infer from this circumstance but that those beings to which the rocks serve as monuments existed and flourished on the earth we dwell before the present races of organic beings were created ? By a careful classification of the fossils of extinct species geologists have found that there were at least six generations of them. So that the conclusion is irresistible that the earth has, at least for six times, changed its inhabitants. What

time intervened between the destruction of one race and the creation of another it is impossible for us to say ; but it must have been sufficiently long to have deposited thousands of fossils ; while the entire period occupied in the destruction and creation of the several species must be confessed to have been immense.

Another argument for the high antiquity of the globe is furnished by the denudations and erosions which have taken place on it. The ravines which exist at this day on the surface of the earth are many of them exceedingly deep and wide, and must have required immensely long time for their denudation. Witness Niagara gorge cut out by the cataract of that name, a gorge extending to Lake Ontario ; witness at St. Anthony Falls, on the Mississippi, the splendid erosion of the length of seven miles ; and the magnificent pass in the Dariel Caucasus, a pass of the length of one hundred and twenty miles and the depth of three thousand feet. In fine, geologists tell us that in England and in New South Wales are gorges worn out by the action of rivers of the amazing depth of two miles. You all know the slow way in which water washes out particles from the flinty rock. In a century perhaps an erosion of the depth of a few feet may be produced by the action of water ; how immensely long then must have been the time occupied in producing a denudation of the depth of two miles !

Once more, the formation of Deltas in the mouths of rivers furnishes a corroborative evidence of the high antiquity of the earth. Of this I shall adduce only one example. It has been estimated that the majestic Mississippi produces at its mouth a deposition of a cubic mile in the space of five years and eighty-one days. The entire Delta of the Mississippi encloses a space of two thousand seven hundred and twenty cubic miles ; it is evident therefore that the formation of the Delta at the specified rate of deposition could not have occupied less than fourteen thousand two hundred and four years. I would wish you particularly to observe that all this has been done during what in the language of geology is called the *Drift* period, confessedly one of the latest of geological epochs. If the age of the commencement of

the alluvium cannot be less than 14,000, it is easy to conceive what must be the age of those rocks which form the basis of the earth.

Thus the high antiquity of the earth is clearly proved by a variety of geological arguments; by the fact that the mountain-masses composing the earth are the results of second causes; by the nature and disposition of the various organic beings deposited in the fossiliferous strata; by the denudations and erosions observable on the surface of the earth; and by the formation of Deltas during the Drift Period. Any one of these geological facts, ascertained as they have been by a most rigorous observation, proves the high antiquity of the globe on which we dwell; and the combined effect of them all ought to chase away the shadow of a doubt on the subject. The truth of the facts discovered by geology and the consequences deduced from them cannot be questioned by any one who has paid attention to that science. Now the question presses itself to our notice, is the high antiquity of the earth clearly deduced from geological facts consistent with the age ascribed to the world in the narrative of Moses? With a view to the determination of this question, we shall very briefly examine the opening verses of the 1st Chapter of Genesis.

“In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” Most of the sound, judicious, and learned interpreters of the Bible have come to the conclusion that the first verse does not refer to the collocation of the present economy of things, but to the first creation of the matter of the universe. In vindication of this interpretation it is urged that the original term *Baraw* in the Hebrew which has been rendered by the English “create,” in its literal acceptation does not mean to make or fashion from pre-existing materials, but to create out of nothing; and that in detailing the particulars of what may be called the Mosaic creation, that is, the arrangement of the present state of the earth, given immediately below, this word *Baraw* does not occur, but another term *ausaw*, signifying to

"fashion," is used. It is further urged that the phrase the "heaven and the earth" is synonymous in the mind of the Jew to the whole of the created universe, a detailed account of the creation of which the subsequent part of the 1st Chapter of Genesis does by no means furnish. In fine, it is said that the independent position of the 1st verse is decisively proved by the correct rendering of the term for "and" occurring in the second clause of the second verse where it is said, "And the Spirit of God moved upon the face of the waters." Learned philologists and judicious critics, who alone are competent to pronounce opinions in such matters, tell us that the term "*and*" in the second clause of the 2nd. verse is best rendered by "*afterwards*". Agreeably to this rendering, the second clause stands thus; "But afterwards the Spirit of God moved upon the face of the waters." From these reasons it appears to us that the first verse is altogether independent of what follows, and alludes to the original creation of the matter of the universe by the *fiat* of the Omnipotent. In opposition to the unphilosophical and impious dogma of the eternity of matter, the Jewish legislator in the opening sentence of this book ascribes the origination of all things to the power of the Almighty. The inspired penman indulges in no airy, no unsubstantial conjectures regarding the primitive constitution of matter. But when did this first creation take place? Moses tells us, "In the beginning God created the heaven and the earth." The vague phrase "in the beginning" points to an indefinite period in the past eternity.

The state of the world after the creation of its materials is thus described in the first clause of the second verse, "And the earth was without form and void; and darkness was upon the face of the deep." The earth might have lain in this state of chaotic confusion ages without number. It was during this period that the great geological events took place. It was during this period that the earth was the theatre of mighty revolutions the traces of which have been discovered by geology. It was during this immense period that those organic beings whose memorials are preserved in the fossiliferous strata lived and died,

swam upon the waters or roamed over the extensive prairies. "But afterwards" the Spirit of God moved upon the face of the waters, and commenced the work of fashioning the chaotic earth to its present state of order, regularity and beauty.

Between the creation of the matter of the universe and the incubation of the Divine Spirit upon the face of the abyss there is ample room for the occurrence of all the events which geology describes. Should geology in her descent into the bowels of the earth discover in future times the traces of mightier changes which took longer periods for their evolution, there would be ample room for the occurrence of these changes during the indefinite period which elapsed from the initial act of creation to the disposition of the present order of things.

To this interpretation of the first two verses of the 1st Chap. of Genesis it has been objected that they can not refer to the original act of creation since it is expressly said that in the fourth day the sun, moon and stars were created for the first time. But this is a mistake. It has been shewn on philological grounds that the interpretation which places the creation of the heavenly bodies in the fourth day is erroneous. It has been shewn that the narrative supposed to be descriptive of the production of the heavenly bodies does not refer to their original creation but to their determination to the serving of certain uses to the earth. Says Moses in the 14th verse of the 1st Chap. of Genesis, "And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." One would suppose that the real meaning of the Hebrew legislator would be obvious to the meanest capacity. It is not said absolutely, "let there be lights;" but let there be lights for dividing the day from the night, that is let the lights which have been already created serve for certain uses to the earth. "If any one," says the learned Rosenmuller, "if any one who is conversant with the genius of the Hebrew, and free from any previous bias of his judgment, will read the words of this article in their natural connexion, he will immediately perceive that they import a direction of deter-

mination of the heavenly bodies to certain uses which they were to supply to the earth." Thus a correct interpretation of the narrative of Moses dissipates the supposed antagonism between the verdicts of Scripture and the discoveries of geological science, so far as they respect the age of the earth.

In disparagement of the interpretation we have advocated it has been said that it is a novel one, and that it would not have been thought of had not the authentic facts of geology, proving the high antiquity of the world, produced the necessity of reconciling the unerring deductions of science with the declarations of Scripture. To this our reply is two-fold. Granting that the interpretation in question is a novel one, and the offspring of geological research, what then? Must the interpretation be inaccurate because it is novel? What though the discoveries of geological science were the occasion of the origin of this interpretation? At the outset we remarked that science sometimes casts indirect light on Revelation, and that the discoveries of science sometimes dissipate the obscurities of Revelation. The case in hand may just be an example of the elucidation of Scripture by geology. We also remarked that in order to a reconciliation between the tracings of science and the averments of Scripture, we should have an accurate knowledge of the facts of the former and a sound and correct interpretation of the latter. Does it cast any reflection on the sacred writings, does it discredit them, that we have now arrived at a sound interpretation of one passage found in them? No, the charge of novelty is idle. Could it be shewn on philological and critical grounds that the interpretation we have advocated is inadmissible, we would reject it and confess our inability in this particular instance to trace the harmony of science with Scripture. But the truth is, the interpretation is by no means novel. It was entertained before the birth of the science of geology. It is coeval with the rise of Biblical hermeneutics. Long before geologists

"Drilled and bored

The solid earth, and from the strata there
Extracted a register"

by which they learnt this high antiquity of the world, the independent position of the 1st sentence of Genesis had been advocated by Bishops Patrick and Stillingfleet. And what is more, some of the earliest fathers of the Christian Church as Justin Martyr, Gregory Nazianzen, Basil, Origen, Augustin, Theodoret, maintained that the creation of matter described in the 1st verse of Genesis is distinct from the work of six days, and that ages might have intervened between the first act of creation and the subsequent adornment of this goodly earth.

Before concluding our remarks on the age of the earth as declared by the independent witnesses of science and Revelation, I cannot forbear drawing your attention to a most beautiful accordance of the declarations of Scripture with the deductions of Geology. The point I allude to is the low antiquity of the human species. It is known to all of you that the Scriptures place the creation of Adam to a period only about six thousand years ago. To this fact a remarkable corroboration is furnished by the science of Geology. Among the mountain-loads of fossils which the penetrating eye of Geology has found in the ancient rocks, no memorial of man has been discovered. In the ancient fossiliferous strata, although the remains of other animals of extinct species have been dug out in abundant profusion, not a single bone of one human being has been seen. The implements of human industry, like spades, hatchets, and axes, have not been found. The ancient rocks are utterly silent regarding the human family. Human remains have been found only amongst the most recent and superficial of geological depositions. What does all this prove but that man is comparatively a new inhabitant of the earth over which he has been constituted lord? Thus does the statement of Scripture harmonize with the discoveries of Science. Those of you that are acquainted with the cosmogony of the Hindu Sastras, particularly the Puranas, may possibly have been thinking while we were talking of the masses of fossils imbedded in the rocks and of the mighty revolutions that must have taken place before the for-

mation of the present state of things, that there is some harmony of the facts of Geology, with the speculations of the Puranas. It is the doctrine of the Puranas that at the end of every Kalpa the universe is submerged by the waters of a universal deluge, and at the commencement of a fresh Kalpa a new state of things is created by the supreme Brahma. Thus the history of the universe is a series of alternate destructions and renovations; and thus an explanation is afforded of the deposition of organic beings in the fossiliferous strata. It must, however, be remembered that the successive submersions and renovations of the world would lead us to expect the deposition of human remains in the ancient rocks; for it is expressly declared in the Hindu Sastras that at every time the world was submerged even in the remotest recesses of a hoary antiquity, it was full not only of vegetables and the brute creation but also of the human species. The Hindu theory would give us the sure hope of finding the memorials of man in the most ancient of rocks which compose the earth. But if there be any one fact in Geology more firmly established than any other, it is this, that no human remains are discoverable except in the latest geological depositions. While therefore geology confirms the truth of the Christian Scriptures, it falsifies the Hindu Sastras.

2. The Deluge will not detain us long. The fossils which are found imbedded in the stratified rocks were at one time supposed to be the vestiges of the Deluge. But the progress of geological science has exploded this theory, inasmuch as the fossils in question must have been deposited long before the collocation of the present economy of things. Geology proposes no objections to the occurrence of the Mosaic Deluge. It was of too transient and superficial a nature to cause geological depositions. On the contrary Geology admits the possibility from natural causes of such a deluge. The fact of the Mosaic deluge is established beyond controversy, however, by the traditions regarding it found among almost all nations of the earth. The Hindus, the Chinese, the Persians, the Japanese, and the Assyrians, all concur in witnessing to the fact of a deluge.

It has been supposed that the discoveries of natural science are incompatible with the account of the Deluge given in the book of Genesis. It has been urged that the waters actually existing on the surface of the earth are insufficient to submerge the whole world; that the dimensions of the Noachian Ark were too narrow to furnish accommodation to the numerous animals that inhabited the earth; and that the local distribution of particular animals militates against the supposition of their all being brought together and set free after the subsidence of the waters on the same spot. These difficulties would be insuperable did we advocate the world-wide universality of the Noachian Deluge. But it is not necessary to suppose that the four quarters of the globe were submerged. The Deluge was sent as a punishment to the children of men for their rampant wickedness. It inundated the then habitable part of the world. It was universal so far as the race of man was concerned, but not universal in regard to the whole of the material world. The waters of the flood overtook the habitation of every living man. In that infantile state of human society only a small part of the earth could have been inhabited. The major part of the world must have remained unoccupied with human beings. It is impossible in the absence of documents to ascertain the precise extent of the antediluvian world occupied by human beings; but it could not have been very large. On the supposition of the local nature of the Deluge the objections urged against it lose their force. For it is admitted on all hands that there is a sufficient quantity of water on the globe to drown a part of it; and the animals of a particular locality could be easily taken into the Ark so far as their accommodation and their local distribution were concerned.

3. The next point that will engage our attention is the Scriptural fact of the descent of all mankind from one progenitor.

Were you carefully to observe the various races of men that inhabit the earth, you would find striking differences among them. You would discover great varieties of complexion, of bodily temperament, of habits, of intellect, and of moral charac-

ter. How different is the Exquimaux, luxuriating on the blubber of whales in his caves amid icebergs, or the fierce New Zealander devouring human flesh, from the Bengali that lives exclusively on vegetable diet! How different are the savage Bosgesmen of South Africa, houseless, dwelling in holes in the earth, and living upon lizards, snakes and other reptiles, from the refined Englishmen enjoying the unnumbered comforts of civilized life!

If you observe mankind scientifically you will find many organic differences—differences in the configuration of the cranium, and the texture of hair, and of complexion, and the structure of the skin. The white Caucasian, the copper-coloured American Indian, the yellow Mongolian, and the sooty Negro are different from one another in their complexion. The short close crisp of the Caffre, the straight lank hair of the American, the auburn locks of the Celtic, and the deep-black hair of the Hindu, exhibit national varieties of hair. In regard to the configuration of the skull, in the Ethiopian it is elongated, in the Mongolian depressed, and the Caucasian symmetrical. In the view of all these differences of organic structure, physiological characters and mental endowments, it has been said, that it is impossible for all mankind constituted as they are at present to have been derived from the same progenitor. A brilliant writer of the last century gave out the oracle that “none but a blind man can doubt, that the whites, Negroes, Albinos, Hottentots, Laplanders, Chinese and Americans, are entirely distinct races;” while a later sage hesitates not to declare that the Negroes belong not to the “Race Adamique,” but were created by the Almighty, like the brute creation, for ministering to the wants of men. These and others maintain that all men could not have come down from a common ancestry, that they form different races, each of which race has a different progenitor, a different Adam. Thus doubts were thrown on the simple narrative contained in the sacred Scriptures of the common origin of the human family. In opposition to the statement of the Bible that it pleased God to make of one blood all nations of the earth, it was supposed that they were not kinsmen according to the flesh but belonged to different races

altogether. Thus the results of the Physiological and Ethnographical sciences seemed to impinge upon the truth of the Sacred Narrative. But a careful observation of facts combined with a sound philosophy assigning causes to their effects, has made it morally certain, so far as scientific research is concerned, that all men, in spite of their differences, are the offspring of one great progenitor. The services rendered to this subject by Dr. Prichard are invaluable; and to those of you who are desirous of investigating this subject I would recommend the perusal of his masterly work entitled "*Natural History of man.*" It would be impossible for me to give you at present details on this interesting subject. I shall only in a few short sentences endeavour to point out its general results. It has been shewn, as a sort of analogical argument, that the domestic animals, as the dog for instance, carried by man into different regions of the world, have undergone marked variations; that these variations respect not only organic but physiological and psychological characters; that these varieties have been sometimes permanently fixed in the breed so long as it remains unmixed; that such variations do not however take place to infinity but always with the preservation of a particular type. From all this it has been reasoned analogically that man being subjected to greater varieties of climate than the inferior animals, and affected by influences of civilization or barbarism, greater variations are to be expected; but these variations, as in the case of the animals, do not indicate a difference of species. It has been found however that the different races of men are not distinguished from each other by such marked and striking variations as are observed among animals acknowledged to be of the same species. With regard to the organic changes it has been shewn that they are variable and pass into each other by insensible gradations; that the variations in the structure of the skull, in the complexion, in the hair &c. are such as can be satisfactorily explained by differences of climate, variety of food and customs.

Physiologically viewing the different races of men it has been shewn that among them the average duration of life is the same,

and that the variations in the frequency of the pulse, or any of the other vital functions are such as are easily accounted for by external agencies. With regard to mental endowments, it has been shewn, that all the differences observed between the various races, although great, are owing to varieties of culture, of civilization, and other moral influences; while the susceptibility of all to religious sentiments, the obvious passions of humanity, and their common feelings, desires, interests, and emotions denote them to be of one species. In fine, it has been urged that there are sufficient proofs in the languages and the characteristics of entire races or the larger bodies of entire races of their transition from one race to another. From these reasons it has been concluded that the several nations of mankind that inhabit the globe are descended not from various progenitors but from one common ancestor, and that therefore the Scripture account of the descent of men from one stock is established by the researches of Science.

We take this opportunity to say that the harmony between Science and Scripture has been discovered on a subject akin to the one we have been just treating. By a diligent and labourious examination of the many languages that exist on the face of the earth, by a careful observation of the several points of resemblance between them, modern philologists have come to two conclusions, *viz.*, that "all language was originally one and that the separation was made by a violent and sudden cause." I need scarcely add that these conclusions are in beautiful harmony with the fact of Revelation.

4. The next point to which I now direct your attention is the alleged discrepancy between the modern discoveries of Astronomical Science and the Scriptural account of the method of human redemption by the death of the Son of God.

Time was when the earth we inhabit was regarded as the centre of the universe, when the sun and moon were conceived to be balls of fire stuck in the sky for no other purpose than to give us light, and the numberless stars that peep through the deep vault of the heavens nothing more than agreeable objects to

diversify the celestial scenery and to contribute to the general illumination. Time was when the august procession of the heavens, with the sun, moon, planets, comets and stars that gaily swept by the earth was regarded as created for the use of man. In such an initial state of astronomical science it is quite conceivable that this earth should be made the chosen theatre of the Almighty's greatest and most glorious acts. But those times are gone by and with the increasing age of the world, have the wonders of Astronomy been disclosed. Modern Astronomy teaches us that the sun which was fondly imagined to be a big lamp is a million times larger than the earth, that each star is a sun with its attendant planets, that each nebula formerly conceived to be a mass of stellar luminosity is composed of countless stars, and that there are stars in the distant territories of the universe whose messenger rays have not travelled to our habitation in the last six thousand years, and that these heavenly bodies are like our earth peopled with intelligent beings and rational adorers of the Omnipotent Creator. In the scale of the created universe thus furnished by Astronomy the earth with its continents and oceans dwindles into insignificance and hardly has an appreciable existence except as a mathematical point. And is it possible, it has been asked, to conceive that for the benefit of the dwellers of this infinitesimal fraction of God's dominions, such a plan should be resorted to as is detailed in the Gospels? Is it consonant to reason that for the moral recovery of a world the annihilation of which would make no more sensible impression in the universe than the fall of a leaf would diminish the magnitude and produce a perceptible blank in a huge forest—is it consonant to reason that for the recovery of such a world the Son of God should veil His greatness, travel to this distant corner of His heritage, and suffer the shameful death of the cross? Thus are the discoveries of modern Astronomy said to militate against the statements of Scripture. Let us devote a few moments to the consideration of this alleged antagonism.

The objection contains an assertion and an inference. The assertion is that the benefits of the Christian religion are con-

finned to this world ; and the inference, that God cannot be the author of that religion, since it is supposed he would not be very anxious for the interests of a paltry world like ours. Granting the truth of the assertion, that is, taking it for granted that the benefits of the Christian religion are confined to this world, the inference by no means follows.

We admit the almost inconceivable vastness of the universe, and that the world we live in is insignificant compared with the entire kingdom of the Almighty Governor. But is it inconsistent with God's perfections to believe that in spite of His limitless territories He would lavish on a single world, the smallest if you please, splendid manifestations of His love and grace ? Is it derogatory to the Majesty of the King of kings to suppose that though observant of the interests of other worlds He would manifest himself in a peculiar manner to the puny dwellers of this small planet ? Shall we conceive, like the Epicurians of old, that God after forming and fashioning the worlds let them take care of themselves, while He Himself destitute of all cares of government gives Himself up to supine indolence and apathy ? No. The view of the character of God implied in the inference is dishonourable to His infinite perfections. To suppose that because God has the interests of larger worlds to promote, He would cease to shew particular regards to the earth, casts a reflection on His infinite goodness and mercy. To suppose that He is too much taken up with the affairs of other systems, and too much perplexed with the cares of the government of them to look with solicitude to the interests of the earth, would be equally reflecting on the understanding of the Omniscient One. God's ways are not as our ways, neither are His thoughts as our thoughts. Human beings may be bewildered with multiplicity of engagements and the pressure of manifold cares, but the Omnipotent Ruler of the universe cannot be supposed to possess this human frailty. Though He has an infinity of worlds to superintend, yet He condescends to take notice of the most trivial affairs and events of each. The condescension of God, like His greatness, has no limits. He governs systems of worlds, and yet nothing in any

particular world escapes His attention. We are assured by the highest authority that a sparrow does not fall to the earth without the knowledge and will of our Heavenly Father. Those who object to the probability of the system of Christian salvation from the plurality of worlds that compose the universe ought for the same reason to object to the doctrine of Divine Providence. Against the doctrine of especial Providence lie as many difficulties as are imagined to lie in the way of the Christian religion. If the one be rejected, the other ought also to be repudiated. But the truth is there is no necessity of disallowing either. All the difficulties vanish when we remember that the Sovereign Ruler of the universe is as observant of particulars as of generals, as solicitous to promote the wellbeing of a world as of an insect.

Again, when we consider the nature of the malady that had poisoned the general heart of humanity, and the inefficacy of all other methods to heal it than the atoning death of the Son of God, we cannot fail to perceive the moral necessity of the redemptive economy. A world, however small in proportion to the universe, had thrown off its allegiance to its maker. It had forfeited the favour of the Lord of Lords. The Almighty had been justified if He had destroyed it and consigned its dwellers to ever-during punishment. But divine mercy forbade such a doleful consummation. But the only way of restoring this fallen world to loyalty to its rightful Ruler was through the mediation and death of the incarnate Son of God. Hence the Son of God condescended to come to this world and accomplish the great work.

But why it may be asked, why did the Son of God choose this earth as the scene of his great exploit? We answer, simply because this earth had sinned and stood in eminent need of that undertaking. For aught we can tell the dwellers of the vast and countless worlds that roll in the fields of immensity have maintained their original state of integrity and happiness; for aught we can tell no sinful thought has been cherished, no sinful words uttered, no sinful action performed by the bright inhabitants of those glorious orbs. Hence preserving as they do

uncontaminated that fair form which the Author of their being gave them they stand in no need of an atonement ; and hence also was there no necessity of the Son of God dying amongst them. But in the second place we are not disposed to admit the assertion implied in the objection we are now combatting. How does the objector know but that the benefits of the decease which the Son of God accomplished in Jerusalem reach beyond the confines of this earth ? How does he know that the fair occupiers of the vast and beautiful worlds beyond the out-skirts of our system are not interested in that great event ? How does he know but that the tidings of the splendid and decisive victory achieved over sin, death, and the powers of darkness by the Captain of our salvation have been wafted by bands of angelic messengers to our fellow-subjects in the other systems, to the confirmation of their faith, and the increased admiration of the goodness of the grace of the common Father of all ? Indeed, the Scriptures themselves tell us that superior beings are interested in the great work of redemption. The angels of heaven look into these things, and express their joy at the return of every wayward sinner to the family and bosom of God. We conclude this point with earnestly recommending the perusal of Dr. Chalmers's *Astronomical Discourses*, a treatise in which that prince of modern preachers has discussed this subject with surpassing strength of argument and matchless eloquence.

5. The last point to which I shall direct your attention is the harmony of the doctrine of the final Resurrection of the body with the discoveries of modern science. Most of you must be acquainted with the doctrine of the final Resurrection inculcated in the Scriptures. They declare that in the day of final reckoning, for such a day shall come, the souls of men shall be re-united to those very bodies which they had animated while they lived here below. In the expressive language of the *Apocalypse* the sea shall give up the dead which shall have been in it, and death and hell shall deliver up the dead which shall have been in them.

Against this doctrine, so consoling to man, it has been urged

that the union of a soul to the identical body which it animated immediately before it took its flight is impossible. The house of clay, after the animating spirit has forsaken it, is either consigned to its native earth, or burnt to ashes, as is eustomary in this country. In either case the particles composing the body are separated from one another, and a complete dissolution takes place. They form a part of the earth we tread, or mingle in the atmosphere in the shape of vapour. It is impossible to trace the ten thousand transformations which the component particles of a human body undergo. Some of you, for aught I can tell, may have this day breakfasted upon rice and vegetables which once formed a part of the bodies of your ancestors. In the hand which I now move there may be contained particles which constituted a portion of the corporeal frames of some of the mighty dead. You know that such suppositions are not absurd; for Science admits their possibility. Under such circumstances, how is it possible, it has been asked, that a union should take place between the soul and the particular body which had formed its mansion when it took its flight? Several souls, it is conceived, might assert their right of ownership to particular congeries of matter, since they served as the clayey tenement of them all at one time or other. Without questioning the boundless power of the Almighty, the objection under consideration serves, we confess, greatly to unsettle the truth of the glorious doctrine we are reviewing. Hence it was triumphantly urged as an argument by infidels for the entire overthrow of the Christian religion. But the modern discoveries of Chemistry and Natural History have in this matter rendered essential service to the cause of Revelation. These Sciences teach us that the identity of a body does not consist in the identity of particles but in the same kinds of elementary matter, combined in the same proportion, and having the same form and structure. Were identity of particles the test of the identity of a body, you my hearers could not be the identical persons that you were ten years ago. A man in his old age could not on this supposition be identical with himself in his youth. The true idea of corporeal identity, furnished by the progress of

scientific discovery removes all these anomalies and clearly elucidates the doctrine of the Resurrection. In the bodies which shall be raised up on the last day for the habitation of their spiritual owners there may not be those very particles which were animated by them at the moment of their departure, but there will be the same kinds of elementary matter, the same form, the same texture, and the same combination.

I have thus very hastily traced only a few of the points of connexion between Science and Scripture. But the above sketch, imperfect as it is, cannot fail to convince you that there is a real harmony between the teaching of Revelation and the discoveries of Science. In the last century in Europe it was very much the fashion to decry against the authority of Christianity on account of its alleged contradictions to the deductions of reason. It was said that reason and faith could not agree with one another. This senseless calumny, however, was refuted in the clearest manner possible, and it was plainly made out that there is a perfect accordance between the doctrines of the Scriptures and the conclusions of right reason, and that if there appeared any seeming discrepancy between them, this discrepancy arose from the circumstance that Revelation discloses to us some truths, to which it is impossible for human reason in its loftiest flights to attain. When Christianity was proved to be a rational religion it was given out that its statements were inconsistent with the results of Science. What foundation there is for this allegation you yourselves must judge from the few remarks I have now made upon it. It would be no marvel if an incorrect interpretation of the Scriptures did not agree with the results of Science, neither would it be wonderful if the inaccurate results of Science not clearly ascertained did not harmonize with the statements of the Scriptures. But whenever the interpretation was sound, and the results of Science carefully investigated, there have been found between them the elements of an harmonious agreement.

There are two volumes which God has given us for our instruction. They are the volume of nature or the universe, and the volume of Revelation. Both these volumes bear the stamp of their

author ; and between them are many points of practical harmony. In the universe of God you meet with delightful variety of prospects. Smiling plains teeming with luxuriance, cloud-capped mountains whose snowy tops ascend into the skies, pleasant vallies laughing with plenty, purling brooks, majestic forests, roaring cataracts, and wide-spread prairies, all lie before you in agreeable diversity. On the field of Revelation you find the truest history, the sublimest poetry, the richest eloquence, and the profoundest ethics. In the universe of God you meet with nothing that is not adapted to some use, some end worthy of God and beneficial to his creatures. The very poisonous plants of the vegetable economy, and the thunder and lightning of the atmosphere, have their appropriate uses. In Revelation, unlike Hinduism, you find no aerial imaginations, no fruitless distinctions, but you find every part, every precept, every doctrine, every statement, of eminently practical use to the interests of humanity ; for all Scripture which is given by the inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness. In the universe you discover admirable simplicity in harmonious alliance with matchless sublimity. " The mysterious force which holds a particle of oxygen and a particle of iron together in chemic union is the same which trembles in the magnet, sweeps in the lightning and roars in the conflagration ; and the law which conducts the vibrations of a pendulum is the very same which regulates the movements of vast worlds floating in immensity." In Revelation the principle of love which attaches one individual to another is the same which moved the Son of God to conceal the splendours of His divinity to take to Him the form of humanity, and to offer Himself an oblation for the redemption of mankind. In the universe the final cause of all things is the promotion of God's glory and the display of his perfections. The heavens declare the glory of God ; and the firmament sheweth His handy work : day unto day uttereth speech and night unto night sheweth knowledge. In Revelation every event, every statement, every doctrine, illustrates His transcendent perfections, and magnifies His matchless glory.

MEETING IN HONOUR OF SIR WILLIAM HERSCHEL, BART.

On Tuesday the 21st August 1877, at 4 P. M., a public Meeting was held, at the instance of Baboos Lalit Mohun Sing, Zemindar, and Nabin Krishna Palit, late Subordinate Judge, in the Hall of the Hooghly Branch School, for the purpose of considering what steps should be taken to express the feelings of esteem and gratitude which the inhabitants of the district of Hooghly entertain towards Sir William Herschel, Bart, Magistrate and Collector, who is about to leave the country.

Baboo Joykissen Mookerjea was in the Chair. Extracts were then read from some of the following letters written by gentlemen who could not be present at the Meeting :—

CALCUTTA,

1, Jhamapoker Lane,

My Dear Sir,

I am in receipt of your Bengalee Circular and in reply beg to say that you are quite welcome to put my name on the Herschel's Memorial Committee. He has well earned our respect and gratitude by his eminent services during a long course of years, and by honouring him we are only honouring ourselves. I regret however that my present state of health will not permit me to take an active part in the movement.

Yours truly,
Digamber Mitter.

Baboo Nobin Kristo Paulit.

AKNA,
21st August, 1877.

Dear Sir,

I regret that I could not attend the meeting called at the Branch School Premises at Hugli this afternoon. We as Hugli men cannot speak too highly of Sir William Herschel, Baronet. That gentleman of sterling merits had held higher and more responsible appointments at Nuddea and elsewhere. It is also doubtful whether Sir William will accept any address if presented by us as he is now going home on furlough. In my opinion

it will be desirable if we can raise money sufficient by subscription from Hugli men to establish a Junior scholarship at the Hooghly College to perpetuate the memory of that honorable gentleman at Hugli, and thereby show our respect and gratitude to him.

Yours truly,
Doorgaprasaud Ghose.

To

Baboo Lolit Mohun Singha,
Zemindar.

28 Aheritola Street,
CALCUTTA.
20th August, 1877.

Baboo Lolit Mohon Singh,

My Dear Sir,

I cannot sufficiently testify my regret at my utter inability from physical weakness to attend to-morrow's meeting to honor our retiring Magistrate, Sir William Herschel, Bart—I may say Sir William the Good. I had a mind to be associated with the movement you have set on foot, since its very contemplation, and who would not struggle for the honor?

Although among the good offices rendered by Sir William to this country his labours at the Indigo crisis must be regarded as the most prominent, as well as his late exertions towards ensuring a permanent supply of Damooda Water in the Sarossatty, yet that which has endeared him to the people and which shall ever enshrine his name in their inmost hearts, is to be found in the genuine Christian spirit which he has uniformly displayed in his public and private relations with those over whom he ruled. His pious charity to the poor is most widely known. Our lasting gratitude is, again, due to him, as he is one of the few in the higher ranks of the service who takes a heartfelt sympathy in the natives, and always recognises the importance of bringing into close union the ruling and the ruled by his own bright example of cultivating feelings of equality and friendship between himself and representative men of the district of which he is still the head executive. This is truly fulfilling the Mission of England to India.

For myself it is enough to say that my esteem and affection for Sir William Herschel is so great that I presume I should have been overwhelmed with feelings had I had the good fortune to be present on the occasion to pay my tribute of respect to that retiring nobleman. We may have a Maine, a Stephens, but not perhaps again a Herschel to preside over the Hooghly District. May he enjoy a long life of sound health and a prosperous career at home. Let him not forget his sincere admirers in India.

I shall be most happy to give my co-operation in carrying on the object of the movement, and you can throw any task upon me I may be capable of to make our tribute of gratitude worthy of Sir William Herschel, Baronet. I propose that the principal road of Hooghly town be called by his name besides whatever other token of honor may be fixed upon.

Yours sincerely,
Onooroop Chunder Mookerjee.

SERAMPORE,
20th August, 1877.

Baboo Nobin Kristo Paulit,

Dear Sir,

I am directed by Baboo Goopeekrist Gossain to inform you, that he regrets that a festival at his house will prevent his attendance at the meeting to be held to-morrow at "The Hooghly Branch School" at 4 p. m. At the same time he has desired me to assure you, of his heartfelt sympathy in the movement, and deems it desirable to publicly demonstrate our respect and gratitude to Sir W. Herschel for the many good qualities which he is possessed of, and for his kind and affable manner both in public and in private.

Yours faithfully,
Nundo Lall Gossain.

Sir,

I have received your kind letter calling upon me to co-operate with you in a measure which, I need hardly say, is laudable, but I am sorry I am not in a state of health to join the Committee. You are aware, I believe, that I have been for years a sufferer, leading a life of utter helplessness and misery. I beg to repeat that I sincerely regret my inability arising from physical prostration to join the Committee in person or to take an active part in the movement which otherwise it would have been my pleasant duty to do. Extreme ailment prevented my giving an earlier reply for which I request your pardon.

COSSIMBAZAR,
The 1st September,
1877.
To

Yours very sincerely,
Rajeeb Lochun Roy.

Baboo Nobin Kristo Palit and Lalit Mohun Sing.

Baboo Joy Kissen Mookerjea said :—

“The object of the present gathering is to give expression to our gratitude and to consider the propriety of adopting some measure for doing honor to a public officer to whom we are much indebted. After an honorable and useful career in different grades of the public service, Sir William Herschel intends shortly to leave our shores apparently on a furlough for two years, but very likely for good. Sir William Herschel’s exertions on behalf of the poor ryots at the time of the Indigo crisis are well known and will be long remembered. In him we lose not merely a District Officer whose ability, zeal and indefatigable energy in the discharge of his duties, made him a model officer, but a gentleman to whom we owe the successful working of the system of education and educational supervision which has been lately introduced in this country, and the successful working of the different District Committees the members of which under his judicious guidance have enjoyed an extent of independence of discussion and action exceeding our most sanguine hopes. Although he is justly jealous of the rights of the poor, he has always been scrupulous in showing the regard due to wealth and position, and not one of the least traits in his character by which he will be long and gratefully remembered by us is the courtesy and consideration he has always shown in office and out of office to all who came in contact with him. With these remarks I invite gentlemen who wish to address the meeting to do so.”

Baboo Bhudeb Mookerjea, who was unwell and could not therefore make a speech, moved the following Resolution :—
“That this meeting wish to record their sense of the great loss which the country will sustain by the departure for England of Sir William Herschel, Baronet, now Magistrate and Collector of Hooghly, and one of the distinguished ornaments of the Bengal Civil Service.”

The resolution was seconded by Baboo Bijaya Kissen Mookerjea who spoke to the following effect :—

“Mr. Chairman and gentlemen,

In rising to second this resolution I am glad I have an

opportunity of giving expression to my feelings of respect and admiration for Sir William Herschel's character. I feel I carry with me the convictions of this meeting when I speak with admiration of his peculiar carefulness in fostering those institutions which tend and develope self-government in the country. In the Road Cess Committee, in the education, Municipal and other Committees, his aim and policy have been not only to allow the chosen representatives of the people perfect freedom of action, but also to develope the faculty of action in those institutions. Himself chairman of these Committees and Benches, he has to my personal knowledge kept himself in the back-ground and left the corporate bodies to choose their own line of action, while he has watched those lines of action with vigilant attention and fostering care, and informed the whole by the outcome of his own far-reaching intelligence. Under his masterly treatment the District committees and Benches of Magistrates have arrived at a stage of efficiency and an inherent power of action, rarely witnessed in a Bengal district. I would speak, if I were at all competent to do justice to Sir William Herschel's administrative abilities, to the high tone of efficiency and of vigour, which he has succeeded in imparting to every department under his control. Mere unintelligent routine, which accepts without enquiry whatever is offered as a matter of belief or as a basis of action, has lost its footing in every branch of the administration. Everywhere reason has been substituted for routine, enquiry for easy belief, originality for decrepit custom, and everywhere shines the full light of a high and unflinching honesty of purpose. No trickery, no administrative charlatanism, has for a moment been tolerated under Sir William Herschel, and this intolerance of sham he has made to reach the lowest officials under him. His splendid talents are adorned by unvarying courtesy, great kindness of heart, and a winning and almost affectionate manner. Not only is his knowledge of the country and its people at large, but his sympathy with the people unrivalled. His sympathy extends not merely to the cultivating classes, as has been sometimes erroneously supposed, but it embraces all alike, cultivator and land-

holder, rich and poor, friend and stranger. To great humanity, Sir William Herschel unites a courageous idea of justice, and unflinching application of it in practice. In honoring such a man we honor ourselves. Sir William Herschel, true to the instincts of a man thoroughly noble at heart, has been perfectly indifferent to wordly advancement, but in popular estimation, as I can interpret it, he takes his place with the highest in the land. I have great pleasure therefore, gentlemen, in seconding the resolution which has been just put before the meeting."

The Rev. Lal Behari Day on moving the second Resolution said : —

"I have been requested to move the second Resolution which reads thus :— "This Meeting desire to mark their recognition of Sir William Herschel's character as a benefactor to the country by a testimonial, to be afterwards determined by the Committee,* which will convey the public feelings of respect and gratitude towards him." Sir, the first Resolution contemplated Sir William Herschel in his official capacity as a distinguished ornament of Her Majesty's Civil Service in India; the second Resolution, which I now have the honour to move, contemplates him as a benefactor to the country. These two characters, I mean, an efficient public servant and a benefactor, may not always be predicable of the same man. We all of us can imagine a public servant very diligent in the discharge of his official duties, regular and punctual in his appearance in the court or at his desk, winning golden opinions from his official superiors, and cutting, it may be, a conspicuous figure every year in the Administration Report of the Government which he serves;—we can imagine a public servant to have these qualities, and yet we can at the same time imagine him to be divested of all sympathy with the people among whom his lot is cast. Such a man, no doubt, is worthy of his salt; he does not eat the bread of idle-

* The Herschel Testimonial Committee have since resolved to raise subscriptions for the purpose of founding, in connection with the Calcutta University, a Scholarship, the value of which will depend on the sum of money raised, to be called "The Herschel Scholarship."

ness; he gets his pay and does the work for which he is paid: he is an efficient public servant, but you cannot call him a benefactor.

"The case is different, however, with that distinguished gentleman to honour whom we have met here this day. In Sir William Herschel the efficient public servant has merged in the public benefactor, and the public benefactor in the efficient public servant; and these two characters are not held in mere mechanical juxtaposition, but they are, as it were, chemically combined, and make a beautiful and harmonious whole. We have all heard—and we have been reminded to-day by the worthy Chairman—of the lively interest which Sir William showed in the welfare of the peasantry of Bengal, in connection with the cultivation of Indigo, during the administration of one of the ablest rulers of the country, Sir John Peter Grant. It is not too much to say that but for the action which Sir William Herschel and the Hon'ble Ashley Eden who was then, I believe, only an Assistant Magistrate in the district of Nuddeah, took in the matter, the ryots of the Indigo districts would to-day have fared as ill as they did twenty years ago. For this service, if not for any thing else, Sir William deserves the thanks of every true-hearted Bengali.

"But Sir William's interest in the welfare of the people among whom he lived is not merely of an historical and traditional character. Throughout his career he has ever manifested a profound interest in the people. Sir, in the course of my life I have come in contact with not a few Civil Servants. I found them all honourable men and true. But I can truly say I have never found amongst them one who manifested greater sympathy with the people, greater interest in their welfare, greater consideration in consulting their convenience, greater zeal in serving them, than Sir William Herschel.

"Sir, you are much older than I am,—indeed, you are fit to be my father; and you must have come in contact, as a wealthy Zemindar and an influential gentleman, with at least two generations of Civilians; and I am sure your varied and extensive

experience will bear me out when I say that the class of Civilians, who are the true representatives of those grand old Civilians who founded and consolidated Her Majesty's empire in the East, is fast dying out. Those grand old Civilians had their defects; but amidst their defects they had this supreme virtue that they heartily sympathized with the people whom they governed. Sir William Herschel belongs to the best class of those grand old Civilians. He has all their virtues without any of their defects. To their sympathy for the people he unites high moral principle, true honesty of purpose, uprightness of motive, transparent simplicity of character, enlarged charity to man, and piety to God.

"Sir, I have heard it said that the people in general show little gratitude to those Civilians who work hard in the administration of the country. Well, I am not sure that any gratitude can be reasonably expected in the case. If the Civilians work hard, they but do their duty; and I do not know that a man that does his duty deserves thanks for it. But the people *do* express their gratitude to any Civilian or to any European gentleman who shows by his deeds that he is actuated by genuine philanthropy. When they see a man of the stamp of Sir William Herschel, a Baronet of the United Kingdom, a man of illustrious descent—I purposely say, Sir, *illustrious descent*, for I hold that there is an aristocracy of intellect as well as of birth, and Sir William's grandfather, after whom he is named, was the greatest astronomer of his day in Europe, and his father Sir John not only inherited his father's astronomical genius but added to it many other accomplishments,—I say, when the people see a man of the stamp of Sir William labouring hard for their welfare, making no distinction between rich and poor, between Native and European, but showing equal consideration to all,—when they see such a man visiting the poor in their huts, tending with his own hands the sick, and smoothing the pillow of the dying pauper or pensioner,—as to my certain knowledge Sir William has done at Chinsurah—when the people see all this, they cannot but entertain for the man sentiments of the highest admiration and the deepest gratitude.

Sir, I think I have said enough to show that we owe it to ourselves to express, by some testimonial or other, our feelings of respect, admiration and gratitude to Sir William Herschel as a benefactor to the country."

Baboo Eshan Chundra Mittra on seconding the Resolution said :—

"Gentlemen, I second the resolution which has been so ably moved by my esteemed friend Mr. Day with the greatest pleasure. A truly good and great man is going to leave the shores of India ; and whether we view Sir William Herschel for what he has done in the cause of Native Education or Municipal Administration, or in the cause of the ryots in the Indigo crisis of 1859, he is a true benefactor of the country. We all remember the social gatherings in his house where European and Native gentlemen used to meet and mix freely. The object, no doubt, was to promote friendly feelings between the Europeans and the Natives. Good administrators we had and we shall have, so long as England will take an interest in Indian affairs, but if India is to be raised from its present state, we require administrators like Sir William Herschel, who will condescend to come down from the official platform and mix largely and freely with the people, instilling into their minds lessons of morality and independence, and encouraging them onward in the path to progress moral, intellectual, and social. Sir William Herschel full well knew that his mission was not only to govern but to teach the people with whom he came into contact. All honor is 'due to a gentleman who did so much for our cause, and I think the meeting will agree with me in wishing to perpetuate his memory in some substantial form."

Baboo Nagendra Nath Chatterjea, in a long speech in Bengali, moved, and Baboo Shib Chandra Chatterjea seconded, the third Resolution which runs thus :—

"That the following gentlemen be formed into a Committee, with power to add to their number, for carrying out the objects of the meeting : Maharajah Jotindramohun Tagore, Maharajah Narendra Krishna, Raja Degumber Mitter, CSI., Rai Rajiblochan

Roy Bahadoor, Rajah Promothonath Roy Bahadoor, the Hon'ble Babu Kristodas Pal Rai Bahadur, Babu Durgachurn Laha, Babu Joykissen Mookerjee, Babu Bijoykissen Mookerjee, Babu Lolit Mohun Singh, Babu Bhudeb Mookerjee, Babu Nobinkissen Palit, Rev. Lal Behari Day, Babu Ishan Chundra Mitter, Babu Nemye Chand Seal, Babu Syamadhub Roy, Rai Jadunath Roy Bahadoor, Babu Chundrakanta Mookerjee, Babu Purnendra Deb Roy, Nawab Ameer Ali, Maulavi Ashruffuddin, Prince Bushiruddin, Babu Sibchunder Chatterjee, Baboo Anurup Chandera Mookerjee, Babu Rajendra Chandra Nandi and Babu Upendra Nath Nandi."

Baboo Lalit Mohun Sing moved the fourth Resolution, *viz.*, "That the Hooghly District Association be asked to co-operate in the object of this meeting." The Resolution was seconded by Maulavi Ashruffudin.

The Meeting broke up with a vote of thanks to the Chair.

On Thursday the 6th of September 1877, at 9 P.M. an Entertainment was given by the Herschel Testimonial Committee, in the house of Baboo Lal Behari Dutt at Chinsurah, in honour of Sir William Herschel, Bart, at which, besides a large member of influential Native gentlemen, all the European ladies and gentlemen of the stations of Hooghly and Chinsurah were present. A Native orchestra, brought up from Calcutta, played on the occasion and gratified the assembly with their music, while a more substantial fare in the shape of refreshments regaled the European ladies and gentlemen. All the Native gentlemen gave a hearty farewell to Sir William Herschel, who appeared to be greatly affected at this display of good will towards him. The Assembly dispersed at about eleven o'clock.

CIVILIZATION IN ANCIENT INDIA.

By Una.

We have already said that the ancient Hindus were not the aborigines of India; they belonged to the Aryan race, and they were the last to migrate from their primeval abode towards the

south, whereas the previous migrations had been towards the west. In fact, the nations who spoke the Sanskrita, the Zend, the Greek, the Latin, the Slavonic, the Teutonic and the Celtic languages, originally sprung from a common stock, and spoke one common language. Their country was Ariana or modern Iran. Almost the whole of Europe and India were thus peopled by the Aryan race. The same blood, therefore, flows through the veins of all these nations as a close affinity exists between their languages. The discovery of Sanskrita as the ancient language of India, first gave an impetus to the German School of philologists, from the time of the Schlegels, and to the deductions of those principles of philology which have been the basis of our knowledge regarding the history of pre-historic times and the relations of the several nations. Among the several languages which we have enumerated, the strongest and the closest affinities exist between the first four. Max Muller designates the Sanskrita the "eldest sister" of all the Aryan languages. "The Sanskrit language," says Sir William Jones, "is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either."* Indeed, by the rules of compounds, suffixes, and inflexions, the Sanskrita language has become the most flexible, and there is no idea which cannot be expressed with ease and elegance by means of the various words which can thus be formed. Such was the language of ancient India: it is the key for unlocking the past and by which many of the obscurities of the present may be illuminated. In short, we must depend upon Sanskrita literature alone for understanding the state of Hindu society, both past and present, and for explaining those inconsistencies which seem to be inexplicable. It possesses a most comprehensive grammar† which has

* The Third Anniversary Discourse.

† Among the several grammarians may be mentioned the name of Panini, who, according to Professor Goldstucker, flourished in the sixth century before the Christian era at Salatura in the Gaudhara country; Panini himself mentions the names of Apisale, Kasyapa, Gargya, Galava and other grammarians who preceded him; Katyayana who lived in the fifth century B. C., Patanjali, contemporary of Pushpamitra, king of Pataliputra, flourished in the second century, and Vopa-Deva, who lived in the court of Hemadri, king of Devagiri (Dewlatabad.)

never been equalled in perfection by that of any other language. It has also works* on rhetoric and rules of compositions, and lexicographies† which are written in such a style that they are committed to memory by every learned Hindu.

If dissemination of knowledge be a condition necessary, as it is, for the spread of civilization in a country, that condition was surely fulfilled by the ancient Hindus. Learning was enjoined upon the three upper-classes. To acquire knowledge formed part of a Hindu's duties: it was a means of obtaining beatitude in after-life. A Brahman, whose special duty it was to impart and receive education, was an outcast from the "society of the virtuous" if he were devoid of any knowledge of the Vedas and the Sastras, the injunctions of which he was to carry out in the routine of his daily life. He is to learn the three Vedas from his preceptor for a period of thirty-six years, or for half of that period, or till the end of his attainments.‡ The four sons of Dasaratha are said to have been learned in the Vedas though they belonged to the Kshatriya class.§ The innumerable works that are still extant, notwithstanding the destruction of many by Mahmoud of Ghizni and other foreign invaders, attest the devotion of the ancient Hindus to learning and the promulgation of knowledge throughout the whole land. They embrace the entire results of thought ranging from the most abstruse notions of philosophy to the most comprehensive observations of nature. They include theology, metaphysics, science, polite literature, and their various expositions. They supply the

* The principal works are the Sahityadarpana by Vishwanath Kabiraja, who is said to have lived in Dacca in the fifteenth century; the Kavyadarsan by Dandi; the Kavyaprakasa by Mammata Bhatta, who being the maternal uncle of Sriharsa, author of the Naishadha, flourished in the eleventh century.

† There are numerous glossaries, among which may be mentioned the Amarakosha by Amarasinha, who lived in the sixth century; Abhidhana-ratnamala by Halayudha; the Abhidhana-chintamani by Hema Chandra; and the Medini.

‡ Manu, Chapter III, Sl. I.

§ Ramayana, Balakanda, 18 Swarga, Sl. 25.

সকল বেদবিদ্যঃ শূরাঃ সকল লোকহিতৈরভ্যঃ ॥

desideratum of an actual written history by pointing out the march of Hindu ideas through the several stages of time. *

No country in the world can boast of a work so ancient as the Vedas. They compose the whole groundwork of Hindu religion and literature. The word *Veda* means *Knowledge*. According to Hindu ideas, this knowledge emanated from the "Self-existent," and was heard by the Divine Spirits * of the Sun, Air and Fire, and by them it was communicated to the Rishis. Therefore the Veda is called *Sruti* or that which is heard, that is unwritten. When at last this knowledge, by continual growth, became too complex for oral transmission, it was reduced to writing by their pupils. These writings were afterwards collated and divided into separate volumes by Vyasa. Manu, though he mentions the names of the four Vedas, Rig, Yayur, Sama and Atharva, recognizes only the first three as authorities ; † but at the time of the Ramayana, we see that all these four were equally regarded as infallible guides. Every Veda consists of two, or rather of three parts : *Mantra* or prayer embodied in metrical hymns ; *Brahmana* or ritualistic precepts and theological arguments written in prose. Some of these last are sometimes in a detached collection, which forms the third part called the *Upanishad* ; it is written in prose and occasionally in verses. The prayers and hymns are addressed to those phenomena of nature, which are the most grand and beautiful. They worshipped Dyaus (the sky,) Prithivi (the earth), Mitra (the sun), Vayu (the air), Agni (fire,) and other physical forces before which all nations must naturally bow down, some in adoration and the more enlightened in awe and reverence. Of the relative greatness of all these powers the ancient Hindus had no fixed idea, but they worshipped in them that incomprehensible and indefinite Deity whose attributes were displayed by them. Commentators, in fact, define these terms as the several names of one God, Brahma.

* *बुद्ध्यवस्था* as distinguished from *बुद्ध्यवस्था* or what can be perceived by the senses.

† Manu, Chapter XI, Sls. 33 and 265.

Various sorts of metres are to be met with in Vaidic literature: the Gayatri, the Trishtupa, the Jagati, and the Anushtupa metres are said to have issued from the mouth of the self-existent Deity.* India, we have said, is pre-eminently a country of poetry and feelings, caused evidently by those natural scenes which vary from the most sublime to the most beautiful. The ideas of the Hindus clothed themselves, as it were, in the language of poetry.

Even in the earliest of the Vedas, the Rig Veda, we meet with graphic descriptions of nature, abounding with striking thoughts and noble sentiments. The Brahmana portions "are really a series of rambling and unsystematic prose compositions intended to serve as ceremonial directories for the use of the priests in the exercise of their craft."†

Later as we come to the Institutes of Manu, a great difference in the language and idiom is perceptible. The code inculcates the pantheistic principles of the preceding age quite different from the polytheism which the Hindu religion assumed at a much later period, being, in fact, founded upon the Sutras of Vaidic literature. It is a body of precepts and rules for the guidance of the several classes composing Hindu society. It is written in metrical verses like the other principal works of the Hindus. The code gives us a fine idea of the professions which each class followed in easy or straitened circumstances; it treats also of the social laws, manners and customs; the principles of polity, the nature of the administration of justice, the religious ceremonies; and the various rules for regulating a Brahman's daily life, with penances for the expiation of sin. Manu's code is considered to be the oldest of all the Dharma-Sastras, which are founded on the Grihya and Samayachareka Sutras of the later Vaidic literature. They prescribe rules for domestic rites and customs, and they are held in the highest esteem throughout all India.

After the Institutes of Manu, the works which afford us a knowledge of ancient Hindu manners and customs, are the two

* Vishnu Purana, Part. I, Chapter 5, Sls. 52-55.

† Prof. Monier Williams' Indian Wisdom.

great epics of India, the Ramayana and the Mahabharata. Much discussion has indeed been raised regarding the comparative ages of the poems ; we, however, can not but give the Ramayana precedence in point of time. At the time of Valmiki, that portion of India was only populated and civilized, which was known by the name of Aryavarta, that is the country lying between the Himalaya and the Vindhya ranges, while the south was covered with deep forest and lived in by wild beasts and still wilder aborigines. At the time of Vyasa, we see almost the whole of India teeming with Aryan population, and the celebrated Dandakaranya, the name of which is not even mentioned in the Mahabharata, was no longer an *Aranya* or forest, but bristling with innumerable houses inhabited by people who were far in advance in civilization over those described in the Ramayana. In the latter the simplicity of an ancient people is described, whereas in the Mahabharata we have the picture of a people lolling in luxury. The growth of population and luxury is the result of time. The practice of Sati was unknown at the time of the Ramayana, but in the Mahabharata a few instances occur, showing that the custom was only beginning to be known during that period. The comparative simplicity of the style of the Ramayana supports also the view that it was written long before the Mahabharata.

As the stories of the two epics are well known by the publications of the originals and their translations, we are not required to give a detailed account of them. The Ramayana gives the history of Rama, son of Dasaratha, king of Ajodhya, and his war with Ravana, king of Lanka, for the recovery of his wife whom the latter had carried away from the forest of Dandaka, where she was residing with her husband and his brother, who had gone there to fulfill the vows of their father. The Mahabharata gives the history of the sons of Pandu and their wars with the Kurus, sons of their uncle Dhritarashtra, for the recovery of their rightful dominion over the kingdom of Hastinapur.

Previous to the invention of the art of printing, no ancient

work, which had a strong hold of the popular mind, can be said to have been devoid of interpolations and variations. It is either a morbid love of fame of the interpolators to see their own compositions passed as the productions of the immortal authors, or a desire to claim for the clan to which they belonged a descent from the gods, or the false vanity of seeing their own principles inculcated as if cherished by the authors themselves, that caused these foistings and tamperings with popular works. The introductory chapters of the first book of the Ramayana, giving a summary of the plot, the passages identifying Rama with the supreme Deity, the episode of Ganga, many passages regarding the doctrines of Charvak and Buddha, and the whole of the seventh book, are considered by critics to be modern appendages. Genuine manuscripts of the Ramayana have become very scarce.* The principal story of the Mahabharata can not occupy more than a fifth of the whole work, but so many additions and interlacings have been subsequently made, that the original form can not be clearly recognized. It has passed through several stages of construction and reconstruction for centuries, until arranged and reduced to its present shape.† These two works are the inexhaustible source from which writers of subsequent periods have drawn their inspiration. They have supplied them with necessary materials, with which, by the aid of their genius, they have constructed their monuments of fame. In spite of the many interpolations, inconsistencies and anachronisms, they are read by every class of people with avidity as the productions of authors whom they invest with the divine spirit.

The subsequent literature of India is divided into two parts: according to what is *heard* and what is *seen*. The former again is divided into three classes according to style: (1) Poetry, (2) Prose, and (3) Poetry and prose mixed. (1) Poetical literature is divided into three parts: Maha-Kavya or great poems, Khanda-Kavya or Lyrics, and Kosha-Kavya or collection of

* We have heard that a true copy of the Ramayana can be had at Mathura.

† Profs. Lassen and Monier Williams: *Sec. Indian Wisdom* p. 372.

stanzas without connection except of the principal sentiment. (2) Prose literature is divided into stories and apologues. (3) Those which are written in poetry and prose are called Champu-Kavyas.

The latter division, or what is seen, consists of dramas, which are again divided into Rupakas and Upa-rupakas, the former being of ten species and the latter eighteen.*

A Maha-Kavya is defined in the *Sahitya Darpana* as the narrative of a god, or a noble-born Kshatriya, firm and high-spirited, or of many kings of the same line of descent, or of many families; it should be divided into *swargas* or cantos not less than eighteen; different metres should be employed; at the end of each canto suggestion should be made of what is to follow in the next. One principal feeling (*Rasa*), either the erotic (*Sringara*) or heroic (*Vira*) should pervade the whole poem, though off and on other sentiments could be employed to enliven the imagery.

The *Raghu-Vansa* of Kalidasa is the best of all the Maha-Kavyas that are now extant.† But it is a matter of regret that we know nothing of this great poet of world-wide celebrity, except that he was one of the nine gems of the court of Vikramaditya, and that he was the author of the *Raghu-Vansa*, *Kumar-Samvaha*, *Meghaduta*, *Sakuntala* and other poems. In fact the biographies of all the famous poets of India are mere matters of conjecture and inference. The *BhojaPrabandha* says that he was one of the poets of the court of Bhoja. But there were more than twelve Bhojas, and not less than eight Vikramadityas; and more than three Kalidasas we are aware of: one as the author of the *Sakuntala*, another as the author of the *Naladaya*, and the third, the author of *Jyotrividabharana*, who tries to identify himself with the author of the *Raghuvansa*. Thus great confusion arises regarding the identification of Kalidasa and the time in which he lived. Professor Lassen and others place him in the middle of

* *Sahitya-Darpana*, Ch. IV.

† In treating of the literature of this period we have followed the excellent method of Vidyasagara as shown in his *Discourse on the Sanskrit Language and Literature*.

the third century A. C., Elphinstone assigns him the fifth century, but Dr. Bhau Daji and Professor Weber fix his period in the sixth century, which is the probable age in which he lived, inasmuch as it is well known that he was the contemporary of Varaha Mihir and Amar Sinha.* The date of Varaha has been fixed by Sir Williams Jones at the beginning of the sixth century,† and the date of Amarsinha has also been fixed by Cunningham in the sixth century.‡

Kalidasa was a poet not of India only, but of all countries. Whoever reads his works, whether he be a foreigner or a native, is charmed by his faithful delineations of nature; his striking imagery; his minute descriptions of the workings of passion, especially of the sentiment of love; his exquisite fancy and taste, and the easy flow of his language, devoid of any forced construction or redundancy. His similes are apt and all drawn from natural objects, and in this respect he stands unrivalled among the poets either of India or of any other country. He was truly the favorite son of nature. With Kalidasa alone for their poet, the Hindus can vie with the poets of any other country in the field of literature. Almost all his works have been translated into most of the European languages. All his works display transcendental genius. The Raghu-Vansa is divided into nineteen cantos. It contains the history of the princes of the Solar line from Dilipa to Agnivarna, the twenty-fourth in descent from Rama. Every portion of the work testifies to the extraordinary genius of Kalidasa. His Kumara-Sambhava is another poem which belongs to the class of Maha-Kavyas. It describes the love of Parvati and Siva, their espousal, the birth of Kumar or Kartika, and his destruction of Taraka, an Asura, who had oppressed the gods and driven away Indra from the throne of heaven. It is divided into

* পঞ্চতরঙ্গী কপালকী মরসিংহ শঙ্ক

বেতালডাউ গটকর্ণর কালিদাসাঃ ।

খ্যাতো বরাহমিহিরোন্মুপভোঃ সভায়ান্

রত্নানি বৈ বররুচি নব বিক্রমশ্য ॥

† Asiatic Researches Vol. II.

‡ Archæological Survey Report for 1861-62.

seventeen cantos, of which seven are generally read; and the last ten cantos men did not read, and consequently remained unpublished, as they contain many obscenities, and descriptions of the love of the divinities, Parvati and Siva, as if they were beings of the terrestrial sphere. The last ten cantos have now been published by Pandit Tara Nath Tarkavachaspati from a Dravidian manuscript.

Among the six great Maha-Kavyas which are generally read, the four others are the Bhatti-Kavya by Bhatta, the Kiratarjuniya by Bharavi, the Sisupalabadha by Magha, and the Naishadha-charitra by Sriharsha.

The subject of Bhatti-Kavya is taken from the Ramayana. It is divided into twenty-two cantos. Though it was purposely composed for the practical illustration of grammar, and consequently contains a great variety of diction and figures of poetry and rhetoric as may conveniently serve the object, yet its style is neither obscure nor inelegant; nor is it wanting in those poetical descriptions and true descriptions of nature which may rank it among the great poems of the country. Its authorship however is ascribed by some to Bhartrihari and by others to Bhatta. We of course side with the latter, as the author himself says that he wrote it during the reign of Sridharasena, king of Valabhipura,* who, according to Professor Lassen, reigned from 530 to 544 A. C. Bhartrihari was the reputed brother of Vikramaditya, and was for sometime king of Ujjayan, who could not write it under the patronage of another king.

From the style of composition of Kiratarjuniya, Bharavi is considered by Vidyasagra and others to have lived long before Magha and Sriharsha. The poem, according to merit, may be placed next to the works of Kalidasa. The subject is the asceticism of Arjuna, one of the five Pandavas, his fight with

* কাব্যমিদং বিহিতং ময়া বলভ্যাং

ঐধরসেননরেন্দ্রপালিতায়াম্ ।

কীর্ত্তিরত ভবভাস্ক পদ্য ভঙ্গ্য

কেশবকরঃ ক্রতিপো বত প্রজানাম্ ॥

Siva, who came to him disguised as the king of the Kīratas, an aboriginal tribe of India. Siva was much satisfied with his heroism and skill in archery, and taught him the knowledge of the bow, by means of which Arjuna became the first great warrior of his time. The poem is divided into seventeen cantos. Though much inferior to Kalidasa, yet Bharavi was one of the great poets of India, and his poem abounds with instances of extraordinary genius.

The *Sisupalabadha* of Magha and the *Naishadha* of Sriharsha show more of artistic ingenuity than poetical talent. The subjects of both the poems are taken from the *Mahabharata*. The former relates the history of the conflict between Krishna and Sisupala, king of Chedi, in which the latter was slain. The cause of the dispute was Yudhishtira's giving divine honors to Krishna, which excited the envy of the king of Chedi, who thought himself not only equal, but in some respects superior, to the former. The greater portion of the poem is taken up with irrelevant matter, and the author frequently digresses from the main subject. The *Naishadha-charitra* gives the history of Nala, king Nishadha, up to the time of his marriage. Sriharsha was also the author of *Khandana-khanda-khadya* and other works, but he should not be confounded with the author of *Ratnavali*. Sriharsha, the author of *Naishadha*, was one of the five Brahmins who were brought by Adisura from Kanyakubja to Bengal,* and he therefore flourished at the beginning of the eleventh century. The style of the *Naishadha* is harsh and inelegant, and greatly labored.

Both the *Sisupalabadha* and the *Naishadha* are not, wanting in passages of true poetic feeling, in just delineation and in noble sentiments. But in both of them perspicuity is sacrificed to the love of alliteration; and the perverted taste of the Brahmans, in whose idea every work which with difficulty could be understood was considered the best, placed

* ভট্টনারায়ণে দক্ষবেদগর্ভেইহ চান্দ্রঃ ।

অথ শ্রীহর্ষ নামাচ কান্যকুব্জাং সমাগতাঃ ॥

them in the foremost rank in consideration of their merits,* overriding the claims of Kalidasa.

But Sriharsha, Magha, Bharavi and Bhatta were thorough masters of the language; and in their hands, the flexibility of the Sanskrit, its adaptability to different sorts of style from the most diffuse to the most concise, its power of forming compounds, its various sorts of metre, the different meanings of its words which can be easily made to slide into puns and alliterations, and other capabilities of the language, are shown to the fullest advantage; and, according to the testimony of eminent linguists, "there is nothing in the whole range of Greek or Latin or any other literature that can be compared with these poems."†

Besides these there are the *Raghavapandaviya* by Kaviraja, and other poems which come under the classification of *Maha-Kavyas*.

Khanda-Kavyas are short poems written in the manner of *Maha-Kavyas*, though not often divided into cantos. Among them Kalidasa's *Meghaduta* is the best. In this charming little poem the reader is transported, as it were, to a place where all is lovely, good and pleasing; though its language is comparatively more difficult than that of his other works, yet it is flowing and it sounds like music to the ear of the reader. The graphic but faithful descriptions of natural scenery, the beautiful imagery that is raised up at every step, the description of the softer, feelings of the heart, the delicacy of thought, and the fine taste, all of which is to be found in this work, have made it like a garland where all the sweetest and loveliest flowers are joined together. Had all the other works of Kalidasa perished, this little book

* With respect to the *Sisupalabadha* :—

উপমা কালিদাসস্য ভারবেরর্থগৌরবম্ ।

নৈষধেঃ পদলালিত্যং মাঘে সন্তি ত্রয়ো গুণাঃ ॥

and again

পুষ্পেষু জাতী নগরেষু কাকী নারীষু রম্ভা পুরুষেষু বিষ্ণুঃ ।

নদীষু গঙ্গা মুপতো চ রামঃ কাব্যেষু মাঘঃ কবি কালিদাসঃ ॥

With respect to the *Naishadha*

উদিতো নৈষধে কাব্যে ক মাঘঃ কচ ভারবিঃ ।

† *Indian Wisdom*, Sec. XV.

alone would have been sufficient to place his name among the immortal bards. The story is a simple one : a Yaksha, one of the servants of Kuvera, was exiled by his master to Ramagiri, near Nagpur, where feeling much for the separation from his wife, he asks a cloud to be his messenger, and directs its passage from that place to his abode at Alaka in the Himalaya, and ascribes to it his own feelings.

The Ritusamhara is another lyrical poem of Kalidasa much admired by Sanskrita scholars. It describes the six seasons in six cantos. The Nalodaya is another Kand-Kavya, the authorship of which is ascribed by some to Kalidasa, the author of Raghu-vansa, and by others to Kalidasa, a poet of the court of king Bhoja of Dhar, who reigned from 1026 to 1083. There are many other works extant in Sanskrita which belong to this class.

The Niti-sringara and Vairagya-satakas of Bhatrihari, the Santi-satakas of Silhana, the Drishtanta-sataka of Kusumdeva, and many others belong to the class of Kosha-Kavya, of which Amaru-sataka is the best. We have scarcely any time to notice all these minor poems, but many of these are published in a collected form in a work called the Kavya-sangraha.

Prose works, comparatively speaking, are few in Sanskrita literature : the Kadamvari by Banabhatta, the Dasakumara-charita by Dandin and the Vasavadatta by Subundhu, are the principal prose works which are generally read, and they are classified under the general name of Kavya as they possess all the qualities of a poem, except metrical language. Subundhu's work is the oldest, as he was the nephew of Vararuchi, one of the nine gems of the court of Vikramaditya, and Subundhu wrote his Vasavadatta, just after the death of that king : he therefore must have lived in the latter end of the sixth century. But superior merit is justly allowed to the Kadamvari : it is characterized by minuteness of description and by poetical thoughts, and though the general style is elegant, yet in some portions it has become harsh owing to the author's attempt to pander to the bad taste of the time by the use of alliterations, large compounds, and words conveying a double sense. Bana lived in the court of

Harsha-Vardhana or Siladitya of Kanouj in the seventh century. He was the contemporary of Mayura Bhatta, the author of the *Surya-sataka*. He is said to have been patronized by Vriddha Bhoja, who lived in the latter end of the sixth century, and it is perhaps after the death of that prince that he lived in Kanouj. Dandin, the author of *Dasakumara-charita*, lived in the eleventh century at Pataliputra.

Among fables are to be mentioned the *Vetala-panchavinsati*, the *Singhasana-dvatrinsat*, the *Suka-saptati* which has been translated into the Persian under the name of *Jutinama*, and the *Vrihat-katha*, of which the *Katha-sarit-sagara* is compendium written by Somadeva in the middle of the twelfth century.

The original invention of apologues is claimed by the Hindus. The earliest work extant is the *Panchatantra* by Vishnu Sarman, who is also the author of the *Hitopadesa*, another work of a similar nature. The *Panchatantra* has been translated into almost all the languages of Europe and Asia; it has been thought that the Greek *Æsop* and the Arabian *Lokman* owed much to the Hindus.* It is divided into five *Tantras* or Chapters; and it teaches domestic, social and political duties by means of fables, in which animals figure as speakers.

The *Champu-Kavyas* are written in prose and poetry. *Vidyasagara* says that among the works which he has seen, the *Aniruddha-Charita* by Devaraja is the best: but none of them in his opinion deserves any special eulogy.†

The *Drisya-Kavas*, or those poems which are to be seen or rather seen and heard, consist of dramatic compositions. No department of literature can give a picture of real life in its

* *Indian Wisdom*, pp. 508, 509. The *Panchatantra* was translated into Pahlavi in the reign of Nushervan about 570 A. C. and was known by the name of *Fables of Bidpai* or *Pilpay*; into Arabic in the reign of Khalif Almansur about 760 A. C., and was called *Kalila wa Damna*; into Hebrew by Rabbi Joel in the 15th. century; into Persian in the 15th century; into Latin by John of Capua at the end of the 15th century; and from the latter into Italian, Spanish, and German. The Turkish translation was made in the reign of Sulaiman I, and was called *Humayun Nama*. The English translation was made from the French.

† Discourse on the Sanskrita Language and Literature, p. 57.

true colors, with the manners, customs, feelings and prejudices of the people, as the drama. The drama of ancient India is the best portion of Sanskrita literature. It is like her arts, sciences, epics and philosophy, perfectly original. If she had borrowed it from any nation, it must have been either from the Greeks or the Chinese, but the difference of the Hindu system from that of those two nations, confirms its original character.* European dramatic literature does not date back beyond the fifteenth century, when the Hindu drama was in its decline. We have a play which is traced to the beginning of the Christian era. But the Hindus themselves ascribe their knowledge of theatrical representations to Bharata, a Rishi who was inspired by Brahma and who taught the heavenly choristers, the Apsaras and the Gandharvas, in the musical art with its appurtenances of *nritya* (dance) and *natya* (drama). Though no work of Bharata is extant, yet extracts from his work are quoted in the Dasa-rupaka and in the commentaries of the plays. Dramatical performances are said to have been made at the time of Asoka, the celebrated Buddhist monarch, who reigned in Magadh in the third century before the Christian era.

The Hindus had no regard for the unities of time, place and action, and their plays, it seems, were performed but once on some days of religious festival or other merry occasions, but no particular season was fixed for scenic entertainments. The greater portion of a play is written in Sanskrita, the Prakrita language only being used when women, children, and low class people are the speakers. As all the plays that are now extant were written from the beginning of the Christian era, when Sanskrita had altogether ceased to be the vernacular of India, which may be proved from the language of the edicts of Asoka, it is plain these plays were intended for the learned few. Professor Wilson considers that these entertainments were given at the houses of great men, where a particular apartment was set apart

* Wilson's Theatre of the Hindus : Preface, p, XII,

for singing and dancing called the "*Sangitasala*"* or more appropriately the *Natyasala*.

The Hindus are a soft-hearted people who do not wish to torture the mind. Therefore it is that they have got no tragedy in their dramatic literature. Whatever may be the plight of the hero or heroine when the incident is being developed, the author as a rule must bring the play to a happy termination, so that the audience does not go away with a heavy heart mourning over the fortunes of the principal characters with whom their interest is bound up when the play is enacted.

In some of the plays the conduct of the plot is so dexterously managed, the incidents are so ingeniously connected and brought about, the characters are so skilfully delineated, and the works themselves are written in such happy and bold language, that their authorship even if ascribed to the greatest writers of Europe would not at all detract from the fame they have achieved. In the management of the stage, in the stage-directions and in various scenic artifices, the ancient Hindu dramas resemble the modern dramas of Europe.

Every play opens with a *nandi* or prayer in which the blessing of some deity is invoked upon the audience. Then follows a dialogue between the manager and one or two actors, or between the manager and his wife, in which an account is given of the author of the play, and reference is made to past occurrences as may be necessary for the understanding of the plot. At the end of the discourse, which is called the *prastavana* or prologue, the manager by some exclamation adroitly introduces the *dramatis personae*, and thus the play commences, which is divided into acts and scenes.

There are altogether the names of eighty-two Sanskrita plays of which only thirty-three are extant, the names of the rest are to be found in the various rhetorical works.†

A hundred years ago the whole of the literary world of Europe was surprised by the publication of the translation of Sakun-

* *Theatre of the Hindus*, Preface, p. LXIV.

† Vidyasagara's *Discourse on the Sanskrit Language and Literature*, p. 74.

tala by Sir William Jones. An incitement was given to research into the literary lore of ancient India. The English translation of Sir William Jones was translated into German. Men of acknowledged genius like Goethe, Schlegel and Humboldt lavished eulogies upon Sakuntala : they could discern the merits of the original work even through the hazy light of the translation of a translated work. What could be more gratifying to national pride than to hear such praise from Goethe himself, a foreigner :—

“Wouldst thou the young year’s blossoms and the fruits of its
 decline,
 And all by which the soul is charmed, enraptured, feasted, feed?
 Wouldst thou the earth and heaven itself in one sole name
 combine?”

I name thee, O Sakuntala ! and all at once is said.”*

Sir William Jones calls Kalidasa, the author of the play, the “Shakespere of India,” and he quotes a native epigram in his praise : “Poetry was the sportful daughter of Valmiki, and having been educated by Vyasa, she chose Kalidas for her bridegroom after the manner of Vidharbha : she was now old and decrepit, her beauty faded, and her unadorned feet sleeping as she walks : in whose cottage does she disdain to take shelter ?” The work has since been translated into almost all the languages of Europe.

The subject is taken from the Mahabharata : it describes the love of Dushmanta and Sakuntala, their clandestine marriage, the desertion of the latter by her husband under circumstances over which he had no control, and her subsequent restoration. It breathes poetry in every passage : the work is a picture of human nature under certain circumstances, the description of the sentiment of love being the especial forte of the author. The beauty of the work can better be felt than described : to point out any particular passage as being stamped with the genius of the author is to quote the whole drama itself.

Two other works, the Vikrama-urbasi and the Malavekagni-

* Mr. E. B. Eastwick’s translation as quoted by Prof. Monier Williams.

mitra, are ascribed to Kalidasa ; the former though much inferior to Sakuntala is not, however, unworthy of the author of Sakuntala ; the latter is said to have been written during his earlier years.

Of all the plays that are now extant, the *Mirchchhakatika* is the oldest. It is ascribed to king Sudraka who is said in the *Vishnu Purana* and other works to have lived long before *Vikramaditya*. If the latter be the starter of the *Samvat* era, then Sudraka must have lived in the second century before the Christian era, and not in the second century *after* the Christian era, as is said by some. There are many works which are ascribed to royal authors : but it is not at all likely that this play was written by Sudraka, because he says that he burnt himself to death after living for one hundred years and ten days, and he describes his personal appearance in the prelude. There were indeed Hindu authors who, like *Jayadeva* and *Bhavabhuti*, were conscious of their own merits, yet the description of one's personal appearance is very singular. It was evidently written by a poet of his court after his death, who dedicated the work to his memory. A revolution in the government of *Oujein* forms the underplot of the play. It gives a lively picture of the manners and habits of the people, and shows a state of society sufficiently advanced in civilization as to become luxurious and loose in morals. Intrinsic evidence also establishes the antiquity of the play, for therein we see many customs in vogue which have since fallen into disuse.

Bhavabhuti was the next great poet after *Kalidasa* in point of merit as well as time. He was born at *Padmapura* in *Berar*, and he lived in the court of *Yasovarman* who reigned at *Kanouj* in the eighth century. Three plays were written by him : the *Viracharita*, the *Uttaracharita*, and the *Malatimadhava*. The *Viracharita* gives the history of *Rama* to the time of his return from *Lanka* after the recovery of his wife ; the *Uttaracharita* is a continuation of the story of *Rama* from the time of his becoming king of *Ajodhya*. The former excels in heroic sentiments and feelings, and the latter is full of pathos. The story of *Ma-*

latimadhava was not taken from any existing work, but is a pure invention of the author. It describes the love of the hero and heroine whose names give name to the play. Bhavabhuti possessed a very great power of describing natural scenery : he delineates her in all her magnificence and grandeur ; and though the stories of his first two plays were taken from the Ramayana, yet he had skill in taking away the tedium of a twice-told tale by placing it in a new light before his readers.

The Ratnavali is a celebrated play, the prologue of which says that it was written by king Sriharsha, who reigned in Kashmir in the twelfth century, but there are many writers who, on the authority of the Kavyaprakasa, a rhetorical work consider that it was written by Dhavaka. Sriharsha is represented by Kalhana, the author of the Rajatarangini, as a great patron of literature, and himself a poet and versed in many languages. The Nagananda is another play which is ascribed to Sriharsha.

The Mudra-Rakshasa is perhaps the only work which is purely of a political character. It describes the Machiavelian policy of Chanakya, one of the greatest politicians India ever produced. Chanakya murdered Nanda, king of Pataliputra, in order to avenge a personal insult, and placed Chandragupta on the throne. Chanakya was fully aware that the Maurya prince, his protege, would not be firm on the throne of Magadha, unless he was assisted in the affairs of the state by the able advice of Rakshasa, one of the most faithful ministers of Nanda ; the object of the play is to bring about a reconciliation of Rakshasa with Chandragupta.

The Prabodha-chandrodaya by Krishna Misra, who flourished in the twelfth century, is a play of a very different character. It resembles the *Moralities* of the middle ages, where metaphysical faculties are brought forward as *dramatis personae*.

These are the most celebrated works which are generally read. It will be seen from the works extant that Hindu literature had its highest development during one thousand years of the Christian era, when along with intellectual progress, their manners and habits, underwent a great change.

NOTICES OF BOOKS.

Ramayana. Translated into Bengali by Raj Krishna Raya. Calcutta : Albert Press. B. E. 1284.

Kirtibas's *Ramayana* is a popular and pleasant poem, as it delights thousands of readers; but it is absurd to call it Valmiki's *Ramayana*, for Kirtibasa never read Valmiki in the original, having been ignorant of Sanskrit. We therefore hail the appearance of a proper translation of Valmiki's magnificent poem, especially as the translator Baboo Raj Krishna Raya is well qualified for the task, being himself a poet of considerable power. This is only the first instalment of the work; and we trust the public will give him sufficient encouragement to enable him to bring it to completion.

Prabhat-Chinta. By Kali Prasanna Ghosha. Dacca Giris Press. B. E. 1284.

We remember reading these Essays with great pleasure in the *Bandhava*, a monthly Magazine which the author edited. They are well-written and very suggestive. We are glad that they have been collected together in the form of a book.

Se ki Amar? A drama. By Radha Madhab Bose. Calcutta : Victoria Press. B. E. 1283.

The subject of this drama is the love of Sisira and Basanta. As Bengali dramas usually go, this is not a bad one.

Bir Kalanka Natak. Part I. By Pramatha Nath Mitra. Calcutta : Beadon Press. B. E. 1284.

The story of Abhimanyu in the *Mahabharat*, how he fought against seven of the greatest warriors of the age, is one of the most pathetic in the whole range of mythic literature; but we do

not think that our author has risen to the height of that "great argument." It has merits though.

The *Durga Puja* (a caricature) and *Hayare Payasa* ("an Extravaganza in one Act") should never have seen the light. They are low, vulgar and worthless.

THE BENGAL MAGAZINE.

August, 1877.

OURSELVES.

With the present number the *Bengal Magazine* commences the sixth year of its existence. When we remember that several Magazines, which were ushered into the world either along with this or shortly after its commencement, have gone the way of all the earth, we cannot be sufficiently thankful to the public for the measure, however limited, of patronage which they have so cheerfully accorded to us, and to our collaborators for literary contributions for which we have never been in a position to render pecuniary compensation. Far be it from us to take up the language of boasting; on the contrary, we are conscious of many imperfections in the conduct of this journal, having never been able to attain to that high ideal which we had set before us. When we think of the first-class English Magazines, the consummate ability with which they are conducted, the many articles of high excellence which they contain, the amount of useful knowledge they diffuse among the reading population of the United Kingdom, and the influence which they exert on the nation, we are filled with admiring despair; and yet we see no reason why there should not be in Bengal, with its hundreds of well-educated young men, we do no say a first-class, but at any rate, a good Magazine. We hope and trust that the best educated of our countrymen will come to our help, and make the *Bengal Magazine* a worthy exponent of that culture to which the natives of Bengal have attained. For ourselves, we shall endeavour to improve the Magazine as far as our humble abilities will enable us to do so; at any rate we shall endeavour to make it more interesting than it has been for some time past by the insertion of a larger number of articles discussing the great political, social and moral questions of the day.

Nor are we satisfied with that scanty measure of patronage which the public has hitherto doled out to us. No Magazine can ever flourish which simply pays its expenses, and which is unable to remunerate its contributors. The *Bengal Magazine* has a bare subsistence allowance. Not to speak of luxuries, it has not the ordinary comforts of literary life. From this state of penury we trust a liberal public will soon deliver the *Bengal Magazine*.

STORIES FROM THE MAHABHARAT.

THE THREE PUPILS.

Aod Dhormya had three pupils. These, according to the practice that obtained in the country, boarded with their tutor, compensating him chiefly by the performance of menial offices, to none of which the spirit of the age attached any disgrace. *Aod* was profoundly versed in Sanscrit lore comprehended in the programme of saintly education. His fame spread far and wide, and attracted to his residence three aspirants to classical distinction. What served as an additional inducement was *Aod's* reputed power of communicating knowledge simply by willing it, without subjecting his pupils to the tedious process of going through the text books, chapter by chapter and verse by verse. "Know thou the *Vedas*," he said to the fortunate youth who succeeded in securing his good wishes, and forthwith he became familiar with the sublime truths contained in those voluminous works of *Vyas*. But the benediction had to be dearly purchased. Loath to waste high attainments on worthless objects, the gifted seer took care, in each individual instance, previously to ascertain how far the candidate had entitled himself to so easy a transition from ignorance to knowledge, by habits of application and by due appreciation of the inestimable boon to be conferred : invariably therefore, did he impose on his pupils tasks entailing, not only steady perseverance, but such bodily hardships that very few could have the heart to undergo. As a reward for an ungrudging submission to hard labor and trying privations only was conceded the passport to the Temple of Fame.

It was *Aruni's* lot first to go through the ordeal. He was ordered to repair a breach in the dam to prevent water from issuing out of his master's cornfield. *Aruni* spared no pains with a view to complete the work within the time specified. He threw basket-fulls of earth on the breach, but he

threw it in vain. The cruel element washed off the impediments in its way and triumphantly flowed down the declivity mocking the efforts of the would-be scholar. Nothing dismayed *Aruni* worked away with the strength of a giant from day-dawn to dewy eve without being able to effect his purpose. Soft soil dug up from the adjacent moist grounds would not stem the torrent that rushed on furiously and drained the irrigation, on which rested *Aod's* only hope of confronting the severe drought of the year. At last depressed in spirits and exhausted in strength, the amateur clown threw himself on the breach thus partially to stop the unpropitious drainage. Fast advanced the night. The repentant preceptor alarmed at the protracted absence of *Aruni* sallied forth in quest of the missing lamb whom he would fain see safe in the fold again. Planting himself on the margin of the cornfield he pathetically exclaimed, "Where art thou, O *Aruni*, darling dear? Come back to my arms impatient to embrace thee." Roused from the stupor by the familiar voice, the pupil directed his feeble steps towards his preceptor and, ere long, presented himself dripping wet and well nigh robbed of the power of articulation to relate his sad plight in detail. The exploring party listened to the mournful tale with breathless silence and conducted the devoted disciple to the hospitable domicile, where all hands combined to minister to his comforts till perfectly restored to animation and cheerfulness. Early next morning *Aod*, after the due performance of his morning ablutions, summoned his pupil unto his presence and thus delivered himself,—“Well hast thou earned, *Aruni*, the pearl above all price. The dullest of dullards may with the aid of such exemplary self-denial and steadfastness of purpose, attain distinction in any sphere of life. Thine is a noble ambition. To excel in knowledge is true excellence. Blockheads may be helped to titles and sceptres, but in literature one must help himself. Riches and dominions have I none to bestow. What I have I freely give unto thee. Be thou an adept in the *Sadras* and continue to adorn thy mother-land as long as thou breathest. Farewell.”

Next came the trial of *Upamurna* who was ordered to tend the preceptor's flock. This necessarily confined the youth to one meal a day after his return from the pasture, but it did not in the least affect his general appearance. He looked as sleek and plump as ever to the great surprise of the puzzled tutor who, as a rule, subordinated instruction to discipline, which latter he considered the sole end and aim of education. Unable to suppress his suspicions any longer, the rigid disciplinarian one morning catechised the appointed cowherd as to the cause of the unusual phenomenon. "*Upamurna*", he said, "I readily give you the credit of being too shrewd to lend thyself like shallow rogues to lies which must finally ooze out however cleverly managed at first. Tell me candidly then how it is that, in spite of the privations, thou hast maintained thy looks unaltered." The pupil replied, "Venerable Sire ! I have of late taken to begging alms, the proceeds of daily charity support my health and strength." With well-feigned indignation *Aod* observed that such misappropriation of what was earned during the time allotted to duty was reprehensible in the highest degree, and as such could not be permitted. "Henceforth," he added, "whatever is thus procured should be made over to me, the rightful owner of every thing purchased at the sacrifice of my time." The pupil went on doing as he was bid, but still continued to grow fat and stout as before. His preceptor had no reason to doubt that every grain of what was obtained by the admitted appeal to the liberality of others, was evening after evening faithfully made over to him according to his injunctions ; but the conviction served only to mystify the matter more. The ready obedience to his order rendered a further expostulation extremely delicate as calculated to betray a want of confidence ill-deserved by the frank and free admission on the part of the young man of what had been done without permission asked or granted. But, on the other hand, suspense became gradually intolerable. How to get at the truth without doing violence to the feelings of an apparently honest youth, was a problem which he could not satisfactorily solve for himself.

He patiently brooded over the matter for a while till curiosity got the better of delicacy, and he once more challenged his pupil to account for his triumph over the eternal laws of nature which make nourishment necessary for the proper development of the frame. The reply was as laconic and unequivocal as on the former occasion. "I support myself," said *Upamurna*, "by a second course of begging after reserving for thee what I gain by the first." This was prohibited, not only as an unlawful monopoly of public charity, but also as calculated to engender a greed quite incompatible with literary aspirations. The tutor thought that he might now congratulate himself on having put his pet scheme of discipline in a fair way to success, little dreaming that he was destined to fresh disappointments. For *Upamurna* continued to look well fed, in fact looked better fed now than at any previous period of his life. Questioned a third time, he pleaded guilty to having drawn support from the milch cows he had to tend, and unhesitatingly endorsed the cogency of the arguments adduced by his logical preceptor to represent the practice as involving a serious and culpable breach of trust. Days passed on, but *Upamurna's* vigour knew no diminution even after the discontinuance of the pilfered milk supply. Sorely vexed at what now seemed to be a deep concerted plot to frustrate the end of the probation *Aod* did not know what to make of the matter. Compliance with his wishes evidently caused no discomfort to the party whose patience and forbearance it was his only object to test. Humiliated beyond measure in his own estimation for being nonplused by a beardless youth, he somewhat unceremoniously broke out one evening into a rhapsody on truth whilst the comely figure of his pupil stood, as was his wont, before him on his return from out-door labor. Unconscious of having disobliged his instructor in any particular, the bewildered youth was quite at a loss to discover the drift of the exordium, and reassured *Aod* that his injunctions had been carried out to their very letter. If he had subsequently erred at all it was, he said, in attempting to retain health and strength unimpaired by partaking of a substance which could not

possibly be of use to any other living thing—the froth remaining on the mouth of calves after leaving off the teats of their dams. “Little dost thou understand the nature of animals which man, in the fulness of his vanity, designates irrational. Most of these are endowed with qualities which would do honor to the so-called lord of the creation. These young calves, moved to pity by thy wants, purposely collect more froth for thy support than is consistent with their fair growth. So that your appeal to their commiseration virtually ruins the prospect of their well-being in after life. Discontinue the highly culpable practice at once,” said Aod. “Thy will be done,” replied the ever obedient pupil, “from this day I will take nothing without thy knowledge.” and the next morning led the flock to the field as usual. Unaccustomed to abstinence from childhood and deserted by his ingenuity, the hungry youth was driven to the necessity of joining his fourfooted comrades and cropping the herbs to satisfy his appetite, but unprotected by their instinct he swallowed some poisonous leaves that forthwith deprived him of his eye-sight. Surrounded by cimmerian darkness he attempted to grope to his lodging and fell into a deep well that lay in his uncertain way. There he remained helpless long enough to cause uneasiness in the breast of his guardian. He fidgeted and complained of the delay, though often remonstrated with by the other inmates of the house, who either did not or would not see in the absence any thing so seriously to be taken to heart. Exact punctuality, they argued, on the part of one who had to conduct a large herd of cattle never slow in taking advantage of their short-lived liberty, it was by no means reasonable to expect. Impatience was unanimously condemned as quite uncalled for, as *Upamurna* was sure to return in due time. “Ye all recollect very well,” sobbed the apostle of discipline, “how one by one I cut off the lad from all his resources for responding to the call of nature. Driven to desperation, the child must have made up his mind never to return. This very moment, for aught I know to the contrary, he is roving in the trackless wilderness a prey to

hunger and thirst, aye perchance to wild beasts that prowl after nightfall for human blood, or mayhap lies lifeless stretched in some remote unfriended bank, having no body within miles to perform the last offices for securing his soul a better fate than it met with during his pupilage. Bear me company, my friends, I entreat you, while I go in search of the ill used youth, and lend me your assistance in rescuing him from certain death or at any rate in rescuing his soul from perdition." The exhortation was not without effect. A party was soon formed with whom the kind-hearted tutor marched out in search of the supposed truant, and at each step in a plaintive voice invited him to return. They had to proceed far before an almost inaudible voice informed them of the catastrophe. Aod was in a dead fix. It is true he possessed certain powers denied to the ordinary run of mankind, but under that category did not come that of restoring sight to the blind which rested solely with the physicians-general of the gods. Then the unfortunate youth was advised to invoke, which he did without loss of time, and thus began:—"Oh ye mighty twain of *Aswini*-born! Ye who were ere creation was, and, incarnated in that incoherent embryo, did expand yourselves into this visible universe—ye who, uncircumscribable by space or time, did breathe the instinct in man and the sublime concepts arising therefrom;—ye who beyond the grasp of word or thought, did roost on trees of flesh, and, dispensing with the ordinary laws of mechanism, did inaugurate vast panoramas of beauty and symmetry by your sovereign will,—led by intuition, contemplation and instruction, I invoke you for the cure of my malady &c." The prayer was fervent, and failed not to summon down those masters of the healing art who offered him a cake, the taste of which they assured him would effect the desired cure. This however *Upamurna* refused to do, largely apologising for the act of seeming ingratitude. He could, he said, internally take nothing however tempting without the knowledge of his master. "Your master," they said, "on one occasion advanced the same plea when offered a cake by us, but was ultimately over-

ruled, take the cake and regain thy sight." *Upamurna* intreated the celestial visitors not to urge the matter further, as he was determined not in any account to deviate from the resolution. This so delighted the divine physicians that they at once granted his prayer. After regaining his sight, *Upamurna* went to his lodgings and gave a detailed account of his adventures which greatly affected the old man, and induced him to cancel the remaining portion of the probation. The usual benediction was pronounced, and so they parted.

The task imposed on *Bade* the remaining pupil, though apparently the lightest of all, was rendered more irksome than that of *Upamurna* by the studied caprice of this conferrer of renown. He had to minister to the personal comforts of his master, to secure which it often became necessary not only to expose himself to the inclemencies of the weather, but to lend himself to affairs that could be ill reconciled with the dictates of his conscience. In season and out of season he drudged on like a beast without ever thinking of his own wants, or questioning the propriety or impropriety of his master's behests. Time rolled on, month after month, year after year, found the youth busily engaged in work that would tire the patience of the hardiest slave and disgust the feelings of the most depraved of men. *Bade* swerved not, complained not, but by dint of dogged perseverance extorted from the tutor the coveted blessing, and returned to his native village, resolved to inaugurate in his own school a new regime that would exempt pupils from personal service for which he and his chums had had to pay so dear, albeit for proficiency acquired without novitiating in literature.

ECHQES FROM THE FRENCH POETS—NO. 2.

[From the Manuscripts of our late contributor T. D.]

It is with the deepest sorrow that we record the death on the 30th of August of our gifted contributor Miss Toru Dutt. Her elder sister Aru Dutt died little more than two years ago ; and Toru now follows Aru. They were pleasant in their lives and in their death they were not divided. Both the sisters possessed unquestioned genius, and had come in contact with the highest culture of the age in England and in France where they lived with their parents for five years. Living in the delicious climate of Nice in the sunny South, they caught the spirit of true poetry, and for ever retained the divine afflatus. Aru wrote but little, and that little only in the *Bengal Magazine* ; but those pieces, though few, contain in them the spark of true poetry. Toru lived to achieve wider fame. Her pieces were admired not only by competent scholars in India but by critics in England and in France. If Aru and Toru had been English or French girls their literary attainments would have been deemed marvellous, how much more marvellous must they be considered when it is remembered that they were Bengali girls, born of Bengali parents though Christian, and that neither English nor French was their mother tongue.

Sad it is to think that their sun is gone down while it is yet day. And yet why sad ? They have changed an earthly for a heavenly song. With golden harps in their hands they now join

“That undisturbed song of pure content,
Aye sung before the sapphire-colour'd throne
To Him that sits thereon ;
With saintly shout and solemn jubilee,
Where the bright seraphim in burning row
Their loud up-lifted angel trumpets blow ;
And the cherubic host in thousand quires
Touch their immortal harps of golden wires ;
With those just spirits that wear victorious palms,
Hymns devout and holy psalms
Singing everlastingly.”

To the bereaved father and mother of those dear girls we offer our deepest condolence. They have lost their richest treasures. But those treasures are not lost. Faith sees them safe in the treasure-house on high amongst the Lord's jewels. Ed. B. M.

SUR LA TERRASSE DES AYGALADES

Joseph Méry.

From this high terrace where the roses
 Mount up as if to tempt the hand,
 Three things the horizon-bound discloses
 The road, the town, the sea-line grand.

The sea says :—Fear me, when wrath urges,
 Yawns terrible for all my deep,
 And those who brave my foam-fringed surges
 Down, down amidst my sea-weeds sleep.

The town says :—Wouldst thou comfort borrow
 From me so full of noise and care ?
 My days are given to toil and sorrow,
 And all my nights want fresher air.

The road says :—Lo, my winding traces
 Lead to the climates of the snow,
 Inhabited by divers races,—
 But Death is in the winds that blow.

Now, life is here, in this sweet shadow ;
 What balm sheds Zephyr as he flies !
 And oh ! what flowers on hill and meadow
 As thick as stars in summer skies ! •

Around the red-tiled roofs that slumber
 Bathed in an azure light divine,
 Grow olive trees, a countless number,
 And tendrils propped that promise wine.

The mountains stern, as stern Pelides,
 Wear crowns of flowers, and at their feet
 The fair spring of the Hesperides
 A carpet strows for Beauty meet.

The skies rain music, clear and clearer,
 Sweet echoes from the Heavenly court !
 And on the rounded hill-tops nearer
 The gentle sheep and lambkins sport.

What long arcades of birch and hazel !
 How soft the twilight that they cast !
 And what cascades ! The sunbeams dazzle,
 And span them with a rainbow vast.

Peace on these shores herself invites us
 To pass with her the hours away ;
 The very air we breathe incites us
 To keep an endless holiday.

Ah ! Who would not live here for ever,
 From every care and passion free,
 And leave the crowd its vain endeavour,
 Its dusty road and town and sea ?

TO A BEREAVED MOTHER,

Jean Reboul.

An angel with a radiant face
 Bent o'er the cradle of a child,
 As in a waveless brook to trace
 His own sweet image undefiled.
 "O charming child, that seem'st my shade,"
 Said he,—“come, come away with me ;
 Oh come, and let no fears dissuade,
 This earth is not a place for thee.

“Here never is an unmixed joy,
 Distinct from suffering and from pain,
 Nothing, alas ! without alloy ;
 No smile but has its sigh again.

"Ah ! Not one pleasure here is sure !
 The calmest day,—the brightest sun,
 A murky tempest will obscure
 Perhaps before its course be run.

"And what ! Shall griefs disturb or fears
 This brow as pure as summer skies !
 And shall the bitterness of tears
 Bedim the lustre of these eyes !

"No ! No ! With me through boundless space
 Thou shalt delight, my child, to rove ;
 The great good Father sends this grace
 And spares thee further years, in love.

"I take thee hence away my flower
 From those that thee have fondly nurst,
 But let them greet the last, last hour
 As joyful as they hailed the first.

"Let none wear mourning in this home,
 No heart keep sorrow as its guest ;
 For souls as pure as ocean-foam
 The last day is of all the best."

The angel spoke, and shook his wings,
 And to the Throne eternal sped,
 Whence gush for man Life's crystal springs.
 —Poor mother ! there thy child lies dead.

THE SLAVER.

Henri Heine.

The good ship's captain, stout Mynheer Van Kock,
 Is seated in his cabin, occupied
 In making up his Balance-sheet account.
 He calculates the cargo's price with care,
 And then the profits likely to accrue.

"The gum is good, the pepper better still,
I have three hundred sacks—and let me see,
Three hundred barrels nicely stowed below.
I have too gold-dust, and ivory rare,
But the merchandise of blacks for slavery
Is what is worth the most, ta'en all in all.
I have six hundred negroes I acquired
By fair exchange, that is, for almost naught
In verity, on Senegal's wild coast.
The flesh is firm, the nerves are tough and strong
As bowstrings strained,—a looker-on may say
Statues my figures are, of moulded bronze.
Brandy and gin in barter I have given,
And beads of glass that look like precious pearls,
And instruments of steel as bright as sharp.
Eight hundred for each hundred shall I gain
If but the half alone remain alive.
Yes, if there rest for me three hundred souls
In Rio Janeiro's port, the well-known firm
Gonzales Perreiro shall to me count out
A hundred ducats by the head at least."
All of a sudden, good Mynheer Van Kock
Is interrupted in his happy thoughts.
The surgeon of the brave ship enters in,
Monsieur le Docteur Van der Smissen, named.
It is a figure dry and thin,—the nose
Full of red warts. "Ah well ! My surgeon-friend,"
Cries out Van Kock, "how fare my dear, dear blacks ?"
The doctor thanks him for his interest,
And says, "I came here, Captain, to announce
That the mortality, the night just past
Has much augmented. On an average
One with another taken, there have died
About per day but two. This day have died
Not less than seven, four men and women three.

*I have inscribed the loss without delay
Upon the registers ; I have done more ;
I have examined, and with care minute,
The corpses, for often will these rogues
Counterfeit death, in hopes they may be thrown
Amidst the waves. I took away their chains
And saw, as is my wont, the bodies flung
This morning in the sea at break of day.
Then instantly the sharks came darting forth
From the blue bosom of the waves ; they came
Band after band, a serried army fierce.
They love the black flesh, Captain, oh so much !
They're my pensioners since a long, long time.
They have pursued the track of our good ship
E'en from the day we left the savage coast.
The rogues ! They scent the corpses,—far, far off,
With the dilated nostrils of gourmets.
It is most comical to see them seize
The dead afloat. This grinds a wooly head,
And that a foot ; some others swallow down
Strips of black flesh ; when all have been devoured
They joyous dance around the vessel's sides,
And look at me with great and glassy eyes
Portruding from their fronts, as if they wished
To thank me for their breakfasts."—Here Van Kock
Sighing, cut short his words. "How soften down
The evil, doctor, let me ask you that.
How stop this progress of mortality ?"
"Many are lost," the doctor gravely said,
"By their own fault. It is their dirty smell
That has corrupted the salubrious air
Of this good ship ; and many more are dead
Of melancholy, and because they felt
Quite weary of their lives and longed to die.
A little air, and exercise, and play,*

And music and the dance might be enough
To heal the evil or to lessen it."
"Good counsel !" Cried Van Kock, "my surgeon-friend,
You are as wise as Aristotle's self,
Great Alexander's teacher,—yes, you are !
The President of the Society at Delft
For tulip culture and perfectionment
Is very able,—yea, a man of men,
But half your wit he has not. Quick, oh quick !
Music,—that is it,—music and a ball
For all the blacks upon the clean-scrubbed deck !
This shall I have, and then let those beware
Who are not well amused, or shun the dance.
We shall rejoice their bosoms with the whip
Prompt to persuade where milder measures fail."

II.

From the pall of heaven spread out on high
Thousands of stars look down like tender eyes
Of lovely women,—bright, and large, and full,
Full of desire and strange intelligence,
As they have done for æons, they regard
The blue sea stretching miles and miles away.
Covered with purple vapours, lit by starts
With strange phosphoric gleams. Murmur the waves
Voluptuously around the gallant ship.
No sail floats on its towering masts. It seems
Despoiled of all its rigging and its gear.
But lanterns shine upon the glancing deck
Where joyful music summons to the dance.
The pilot plays the violin, the cook
Breathes on the flute, a sailor strikes the drum,
And Van der Smissen gives the trumpet voice.
About a hundred men and women dark
Utter wild cries of joy, and leap and whirl

In 'Bacchanal frenzy. At each turn
 Their chains resound in cadence to their steps.
 They beat the creaking planks beneath their feet
 Like folk gone mad, and many an ebon nymph
 Twines with her arms voluptuously the form
 Of some companion stalwart yet though gaunt.
 But ever and anon across the noise
 Tumultuous.—a low sob resounds.
 The garde-chiourme, the master of the bands,
 Is master of the ceremonies here,
 And with the lash by fits he stimulates
 The dancers faint, and urges them to joy.
 And dideldumdei ! And schnedderedeng !
 The tumult from the waves' dark depths attracts
 The monsters of the sea, at last aroused
 From their long stupid sleep. But half awake,
 Drowsy and dull, and heavy still, they come,
 The sharks, yea hundreds of the ravenous sharks,
 With eyes fixed on the ship in wonder mute.
 They have perceived, however, that the hour
 For breakfast has not dawned as yet. They gape,
 They open wide the caverns of their throats,
 Demoniac jaws displaying, set with rows
 Of teeth, that look like, and are sharp as, saws.
 And dideldumdei ! And schnedderedeng !
 Still, still the dance whirls furious on. The sharks
 From sheer impatience bite each other's tails.
 I think they love not music. Those do not
 Who are their similars amongst our kind.
 Old Albion's poet world-renowned, has sung
 The man who has no music in his soul
 Is fit for treasons, stratagems and spoils.
 Never on such a creature put thou trust.
 And dideldumdei ! And schnedderedeng !
 The dance whirls on, and on, and endless on !

Mynheir Van Kock is seated near the mast,
 The great mast of the ship,—his hands are joined,
 His eyes half closed, as thus devout he prays ;
 “O good Lord ! For the precious love of Christ,
 Spare, spare the remnant of these sinners black !
 If they have Thee offended, Thou oh Lord
 Knowest, they are as stupid as the kine.
 Spare Thou their lives, and spare for Jesus’ sake
 Who died for us, yea, all of us, and paid
 The ransom full. For oh, if there remain
 Not full three hundred, when I reach the port
 Of Rio Janeiro, then I shall have made
 A sorry business of it, and instead
 Of reaping profit, shall have suffered loss ! ”

THE CHIT CHAT CLUB.

NO VIII.

The Russo-Turkish War.

Interlocutors.

Babu Radha Krishna Banerjea.

„ „ Pyari Chand Basu.

„ „ Jaya Gopal Ghosha.

„ „ Syama Charan Chatterjea.

„ „ Jadu Nath Mitra.

„ „ Prem Chand Datta.

Maulavi Imdad Ali.

Radha. We are met, my friends, this night after a recess
 of upwards of two years, in the midst of great

scenes which are now being enacted on the stage of the world : there is the terrible famine in the, Madras Presidency "blowing mildew from between his shrivelled lips" and threatening the lives of millions ; there is some mischief brewing, if political vaticinators say right, in the cauldron of the North West frontier ; and last not least there is the great war which Russia has undertaken for the liberation of the vilely oppressed Christian inhabitants of Bulgaria.

Imdad. Oh ! Oh ! You seem to be a live Russophil ! I thought from what the *Hindoo Patriot* said the other day that all educated Hindu gentlemen were on the side of Turkey in the present war.

Radha. I am neither a Russophil nor a Turkophil, but I am an anthropophil. I love neither Russia nor Turkey, but I love *man* who is my brother wherever he lives, whatever language he speaks, and whatever God he worships. In Bulgaria the Christians were massacred, were tortured ; their homes were burnt down to the ground ; their women were dishonoured ; and I rejoice that Russia has taken up their cause and is trying to put down those licentious savages that perpetrated those enormities, As for the statement in the *Hindoo Patriot*, the Editor must have given his own views ; for every educated Bengali to whom I have talked on the subject takes the side of Russia.

Jaya. And justly ; for to take the side of Turkey in this war is to take the side of the oppressor against the oppressed, the side of cruelty and atrocity against the side of humanity.

Imdad. Fancy Russia appearing as the champion of humanity ! You seem to have forgotten the atrocities Russia perpetrated in Poland.

Jaya

No, I have not. I remember them well; and if the case were Russia *versus* Poland, I should unhesitatingly take the side of Poland. I abominate those atrocities of Russia against the Poles. But we are now sitting in judgement not over Polish but over Bulgarian horrors. You are guilty of the fallacy usually called *ignoratio elenchi* when you now talk of Russia's treatment of Poland. What has that to do with Turkey's treatment of Bulgaria? I admit that Russia's conduct in that case was unjustifiable, but how does that condemn Russia's taking up at present the championship of humanity? You don't mean to say that because I once got tipsy at a dinner over an extra glass of wine, I have no right to be sober any day of my life? That is how you argue.

Syama.

Pyari.

Admirably argued! That's exactly my opinion. The case is simply this. Here is a people, the Christian Bulgarians, oppressed, maltreated, persecuted, tortured and massacred in cold blood by the Turks. The Russians in sympathy with their Slavonian Christian brethren take up their cause, and attempt to liberate them from the oppressive yoke of the Moslems. This is quite natural. It would be unnatural if the Russians did not interfere.

Imdad.

I have two things to urge against that argument. In the first place, Russia has no business to interfere with the internal administration of Turkey. The Bulgarians revolted, and the Turks put them down; some excesses might have been committed by the Turkish irregulars, but the Bulgarian horrors are a fiction. Besides, granting the reality of those horrors, why should Russia poke her nose into the matter? If every government interfered with every other government in its home adminis-

tration there would be universal war throughout the world. And in the second place, the liberation of Bulgaria is a mere pretence of Russia. She does not mean to liberate Bulgaria, but to absorb it into her already overgrown empire. The war is not for the liberation of Bulgaria, but for the aggrandisement of Russia at the expense of Turkey.

Pyari. . . What you say regarding the non-interference of one government with the domestic administration of another is true as a general principle; but there is a limit to such non-interference. When one government cruelly maltreats, for reasons best known to itself, a portion of its subjects, other governments have a right to interfere. There is in Europe a public opinion to which governments are amenable. When one nation disgraces itself by acts of barbarity, other nations protest, and the offending nation is practically excommunicated from the comity of civilized nations. Though this is not always done, for might is often right in this bad world of ours, yet the principle is maintained. Hence all the great powers of Europe protested against the horrors perpetrated by the Turks in Bulgaria, and urged upon the Ottoman Porte to give greater liberties to its Christian subjects. And Russia is more interested in the fate of the Bulgarians than any other European power, for they are of the Slavonian stock of the human family, and worship God in the same way. In my opinion, the Russians have a better right to interfere in Bulgarian affairs than the British-Indian Government had to interfere in the affairs of the king of Oudh, though I do not say that it was not justified in interfering. And now as to—

Jadu. Allow me, Pyari Babu, to take up Maulavi Saheb's second point which is, that the object of Russia in the present war is not the liberation of Bulgaria but its annexation to Russia. In the first place, we have no right to say now that the latter is the object of Russia, since Bulgaria has not yet been annexed. We may talk about it when the annexation takes place. But, in the second place, suppose Bulgaria is annexed to Russia, there would be nothing extraordinary in that. The Bulgarians would fare better under Russian than under Turkish domination; they would be delivered from the oppression and the illegal exactions of the Turks. I have not the slightest doubt that if the Bulgarians had a choice, they would bodily transfer their allegiance to Russia.

Prem. The Russians and the Bulgarians are of the same race and of the same religion. They would easily amalgamate. I think the Bulgarians would prefer Russian domination not only to the galling yoke of the Ottoman Porte, but to being independent. They would like better to have their destinies united to those of Russia which is young and which has a glorious future, than to be independent and insignificant like the Montenegrins or the Roumanians.

Imdad. What ! all Russophiles with a vengeance ! what a nest of Russian hornets have I stirred !

Radha. So much for the truth of the statement of the *Hindoo Patriot* !

Imdad. And yet what the *Hindoo Patriot* says must commend itself to every educated Bengali's reason. He says that every Bengali ought to take the side and rejoice in the success of Turkey because Turkey is an Asiatic power, and Bengali,

are Asiatics ; secondly, that Russia is making war for Christianity, and the war is a religious war, and Bengalis do not care either for Christianity or for religious wars ; and thirdly, Russia is Britain's foe, therefore every loyal Bengali ought to hate Russia. I think these are strong reasons.

Jaya.

With all deference to the *Hindoo Patriot*—and he has done good service in his day—his three reasons do not hold water. The first reason is that we as Asiatics ought to rejoice in the success of an Asiatic power. Are we not to consider the character of that Asiatic power ? Are we to rejoice at the success of some bloodthirsty cannibals, simply because they are Asiatics ? Are we to rejoice at the terrible successes of a Zengis Khan or a Tamerlane and at the pyramids of human skulls which they piled up, simply because they were Asiatic heroes ? What is Asia but a geographical term ? If race be indicated by the writer, then we have better reason to identify ourselves with the Russians than with the Turks. The Russians are of the Aryan race, to which race we ourselves belong ; and the Turks are an alien race. The Russians are our kinsmen. Our ancestors and their ancestors dwelt under the same roof, or rather in the same tents, in the wilds of Central Asia in primeval times : but the Turks are utter strangers to us.

Prem.

With reference to the second reason, I may well ask, why should Bengalis not take interest in Christianity, seeing that it is an Asiatic religion. That religion is Asiatic, its founder was an Asiatic, and its first preachers were Asiatics ; and if every thing Asiatic, no matter what its character, has such a charm in the eye of our able editor,

why should he and other Bengalis not take interest in a religion founded in Asia ?

Jaya. But the third reason is quite rich. We are loyal Bengalis, therefore England's enemy is our enemy, England's friend our friend.

Prem. Bravo ! Jaya Babu, you deserve a Rai Bahadoorship for such loyalty ! Master good, me good ; master's friend, my friend ; master's foe, my foe ; master and me both same ! Seriously, such toadyism is disgusting because insincere. And yet it pays well.

Jaya. But is it loyalty ? The first reason of the able Editor's seems to be inconsistent with his his third. If he rejoices to see an Asiatic power as such licking a European power, he must also rejoice to see some Asiatic power overthrowing British domination in India. That has not the ring of genuine loyalty.

Radha. Gentlemen, we must now bring this discussion to a close. I think most of us are agreed in this, that Russia is engaged in one of the noblest wars that has ever been waged since the beginning of the world. Her object is the emancipation of the Bulgarians and of the inhabitants of Turkey generally from the ruthless oppression of those savage hordes and fanatical brigands which, upwards of four hundred years ago, overthrew the old Byzantine empire and established an iron despotism on its ruins. Those savage hordes are to-day the same as they were four centuries ago,—murderers of men, women and children in cold blood, ravishers of women, incendiaries of religious edifices, mutilators of the wounded, in one word, tigers in human shape. They are enemies to morality, civilization and humanity. All the civilized powers of Europe ought to have com-

bined together to put down these conspirators against the liberty and virtue of mankind. I expected England which, in my opinion, represents the highest type of civilization, to have taken a prominent part in this war of liberty against lawless oppression, of civilization against barbarism, of humanity against brutality. England has let slip a golden opportunity ; and Russia has been alone left to fight in this glorious cause. Should Russia prove unequal to stem the tide of fanaticism, barbarism and inhumanity, I doubt not but that Germany and Austria will at last be persuaded to embark in the sacred cause and unite with Russia in putting down this common foe of the human race.

Maulavi Imdad Ali made an indignant protest against the strong language of the President, who had evidently with him all the other members of the Club.

ON PRAYER.

Speech, next to reason, is man's highest glory and distinction ; and even reason, without speech, could be of little service. How anxious then should man be never to make his speaking power the vehicle of untruth and deceit, the veil of hypocrisy, or the medium of unmeaning compliment. When one thinks of the torrents of nonsense, of platitude, of hypocrisy, of adulation, of unreality, which perennially flow from human lips, one is almost inclined to agree with one of the most original thinkers of the day, that "Silence is the eternal duty of man."

Prayer to God is the noblest and sublimest form of human speech ; yet in how many instances is prayer not only worthless but actually sinful. People sometimes remark of an individual who has fluency in prayer, "What beautiful prayers he

offers ! What fluency ! what earnestness ! what warmth ! Truly he has extraordinary gift for prayer." And yet a prayer of extraordinary fervency, *earnestness and warmth, may not only never enter into the ears of the Lord of Sabaoth, but it may make its utterer more guilty and criminal than before. Some people pray above the tone of their average piety. Their practice is not in harmony with their prayer, and their prayer is not proportionate to their practice. A man of little or no piety and virtue may have mastered the vocables of rapturous prayer, and these he may ever and anon pour out in super abundant profusion. Hence the prayers of a man are no index of his tone of piety, for a godless and graceless man may utter the divinest of prayers, so far as the phraseology is concerned ; and I cannot but think that Satan could, if he made the attempt, compose a prayer more fervent, more earnest, more beautiful, than any to be found in the liturgy of the Christian Church.

We should constantly bear in mind that prayer imposes an obligation on us in reference to the objects for which it is presented. Prayer is not only a medium for obtaining necessary blessings, but it is also a means of personal improvement. Our prayers are to act upon ourselves ; they ought to have great power in the formation of character and the regulation of conduct. The moral influence and religious obligation of prayer are, I fear, too much lost sight of. I fear that much of our prayer is mere words ; we either do not understand, or do not consider, or do not mean what we say. This is an awful thought ; for if it be true, we play the hypocrite before God, and insult Him by the offerings of feigned lips.

Let us then, now, briefly consider the moral obligation of our own prayers, and institute a comparison between our prayers and our practice.

And, *first*, let us consider such of our prayers as relate to ourselves. How fervently we sometimes pray for the salvation of our souls, as our one great business in life, adding also an entreaty that we may always consider it as such. Well, do

we make it so ? Do we go from praying to acting ? Do we live for salvation, for heaven, for eternity ? How common is it for professing Christians to pray for victory over the world by faith ; to be delivered from the lust of the flesh, the lust of the eyes and the pride of life ; to be enabled to set their affections on things above, and not on things of the earth ; and to be dead to things seen and temporal, through the life that is hid with Christ in God,—and yet all the while they are as obviously eager to amass wealth, to multiply the attractions of earth, and to enjoy as much luxurious gratification as possible.* Nothing is more frequent than petitions to grow in grace ; but where is the diligent use of the means of growth ? where the habit of constant and lengthened retirement for prayer, meditation, self-examination, reading the Scriptures ? Where is the habit of regular attendance in the sanctuary ? Professing Christians pray for the mortification of their corruptions, and for their crucifixion with Christ ; then of course they ought to have their eye fixed upon their heart, to watch against the least rising of sin ; they ought to repress the first movement, and crush a thought or feeling of iniquity. But do they do all these things ? Do they put forth those exertions for the destruction of sin which their prayers would lead us to expect ? Spirituality of mind is the subject of innumerable prayers from some people who never take a step to promote it, but who, on the contrary, are doing all they can to make themselves carnally minded. How many repeat that petition, “Lead us not into temptation,” who instead of carefully keeping at the utmost possible distance from all inducements to sin, place themselves in the very way of it ! How often do they repeat that other petition of the Lord’s Prayer, “Forgive us our trespasses, as we forgive them that trespass against us,” and yet how many feel disposed to pardon those that injure them, and how rarely do they from the heart forgive the trespasses of their neighbours ! Professing Christians ask to have the mind of Christ, and to imitate the example of their Lord ; but where is the assiduous endeavour, the labouring effort, to copy this high—this divine model, in

its self-denying condescension, its profound lowliness, its beautiful meekness, its indifference to worldly comforts, its forgiving mercy, its devotedness to God ? But it is unnecessary to multiply the illustrations of the want of harmony between our prayers and our practice, in reference to our own individual concerns as Christians. Alas ! we must all blush, and be ashamed of our inconsistency in this matter. Each of us must smite upon his breast for this his iniquity, and say in deep humiliation and contrition, "God be merciful to me a sinner."

Let us now, in the second place, examine our prayers and our conduct in reference to others.

All consistent members of a Christian Church of any denomination pray for its prosperity. But is it enough to repeat the words of the Psalmist, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sake I will now say, Peace be within thee." Should not this petition be followed up with a peaceful, judicious and unwearied effort to promote the good of the community ? But is it ? Professing Christians pray for the abounding of charity and brotherly love, and the undisturbed peace of the Church. How fervent are their expressed longings after the unity of the Spirit and the bond of peace ! How fervent their entreaties that no root of bitterness may spring up to trouble the brethren and thereby many be defiled ! Now, such prayers of course bind those persons that utter them to follow after the things that make for peace ; to abstain from every action, every expression, every look, that would prevent or disturb it ; and so to demean themselves as to unite the hearts of the brethren more closely together. To pray for love, and nourish enmity ; to pray for peace, and to promote faction ; to pray for union, and to encourage division—all this is hypocrisy. Every one who prays for charity, should exemplify it in his life and conversation ; and he who prays for the spirit of union upon a community, should be the first to open his heart for its reception. But how little do professing Christians seem to be bound by their own prayers in this matter ! It would seem as if they thought that their peti-

tions for love and peace and charity were designed for others, but not for themselves; as if, while they prayed that others might be the friends of peace and charity, they themselves had a dispensation to indulge in wrath, in envy, in hatred, in malice and all uncharitableness.

Thus you see, brethren, that the sincerity of a professing Christian is tested by his prayers, and it must be so, if those prayers are to be considered any thing more than unmeaning forms. For God answers our prayers, not by miracle, or by such interpositions of His providence as leave us nothing to do but to stand still and see the salvation of God, but by engaging and blessing our own instrumentality. Prayer is not a substitute for human action, but the connecting link between our doings and God's blessing. If we pray for pardon, we must repent and believe; if we pray for sanctification, we must watch and resist temptation; if we pray for the conversion of others, we must use means for the purpose. We are commanded to *seek* as well as to *ask*; and any one that *asks* without *seeking* is a hypocrite. To be insincere in our talk with our fellow creatures; to ask for favours we do not wish to obtain; to solicit an interchange of offices we do not covet; to acknowledge obligations we do not feel; to utter compliments we do not mean—all this is a lamentable inconsistency: but how much more guilty is it when addressed to the holy and heart-searching God! Hence the exhortation of the wisest of men—"Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay."

Brethren, do not imagine from what I have said that I wish you to pray *less*; indeed, I wish you to pray *more*. I wish you not only to give yourselves up to prayer, but to give yourselves up to the power, direction and control of your prayers. I do not wish you to lower the standard of your prayers, but I wish you to elevate the standard of your practice. Let your practice correspond to your prayers. I wish you to escape the

reproach indignantly cast by our blessed Lord on the insincere devotions of the Jews, "This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me."

A BENGALI PRIMER.

The Rev. Mr. Bomwetsch of the Church Missionary Society is one of the best Bengali scholars amongst European missionaries. There may be in the country one or two European missionaries who are better Sanskrit scholars, but there is none who surpasses him, or even equals him, in the knowledge of idiomatic Bengali. Having married a Bengali wife, and lived in familiar intercourse with Bengalis for nearly one third of a century, Mr. Bomwetsch is to all intents and purposes a Bengali. But he is also a German of the Germans, thoroughly versed in the wonderful literature of that land of scholarship and genius ; while his attainments in theological literature are such as entitle him to be called a divine. Familiar with the poetry of Goethe, with the speculations of Herder, and with the latest phases of Biblical criticism, Mr. Bomwetsch does not think it beneath his dignity to write primers for children, and thus make the path of learning easy to the rising generation. In this he only imitates his countrymen who, though profoundly learned, stoop to the writing of elementary books on education. We have been led into these remarks by the perusal of an unpretending little book by Mr. Bomwetsch called *Nutan Varnamala* or New Spelling Book. The method adopted in this book is that of the celebrated pedagogue Paestalozzi, and though well-known in Europe it is quite new in this country, at least so far as its application to the Bengali language is concerned. It is a peculiarity in this system that the learner is not made acquainted with the whole of the alphabet at once, but gradually from letter to letter and simple words in which it occurs. But we had better allow Mr. Bomwetsch to speak for

himself and for his system; and we therefore make no apology in inserting here the whole of his English preface to the book.

“This Spelling Book is methodically arranged and divided into lessons, which not only serve as landmarks how far to go at a time, but, being progressively founded one on the other, are themselves the sure road to the desired end. Each new lesson is at the same time always a repetition of the preceding one. The children can therefore not forget the first lesson, while learning the second, or forget the second while learning the third and so on down to the end. So that when the book is finished, the children will have mastered its contents. They will be able to read and to write with ease every word.

“Lest the infant pupils get confused and discouraged by an overwhelming mass of matter, we (following Paestalozi) do not place before them the whole of the copious alphabet, but begin with very little and with the simplest and easiest (a vowel and two liquid consonants: *। ন ম*). As by exercise their power of perception is gradually getting keener and their retentive faculty larger, we gradually increase our matter; and as their understanding is getting more developed, we gradually introduce the more intricate and difficult.

“We do not tire our children by making them spell meaningless syllables, but out of the few letters at our disposal we at once compose intelligible words (*না মা নান মান রান &c*), which the children not only read, *but are made to write at once*. Thus the children in the very first lesson get conscious of what they are doing and are exceedingly delighted to find that, at the very outset, they are able to read and write words so familiar to them.

“As our letters increase, our sentences get larger and more and more instructive. From the 31st lesson down to the end the book contains interesting stories, so that with the 31st lesson book-reading has fairly commenced.

“Reproduction is the only test of comprehension. As long as a child cannot reproduce—write by dictation—what it can read, you may be sure the eye of its mind has not grasped the object. Unless therefore the children can write by dictation every word of the lesson, you must not proceed to the next. Proceed slowly—very slowly—especially at the beginning. If the first lesson take much

time. do not be afraid of not getting through the book in proper time. Each successive lesson will proportionately take less time than the preceding one. The slower you proceed, the surer you will achieve your end. Your patient unassuming labour will be crowned with complete success.

“A diligent teacher will get through the book in a year. If it takes one and a half, never mind as long as you do your work *punctually*. A teacher who has to attend to 8 or 4 classes, will probably want two full years to get through the course, but even then it ~~will~~ be a great blessing, considering that in the very best schools (we have examined many and closely) it takes three years, and in common schools more, until the children get over all the difficulties.

“The Bengali alphabet contains 44 simple letters and more than a 100 compounds, partly of a very intricate nature (অ ব্ৰ হ থ ক্খ ঙ্গ ঞ্জ ঞ্ঝ ঞ্ণ ক্খ ক্ৰ্ ক্ৰ্ ক্ৰ্). It is therefore by no means an easy undertaking to qualify a class of children in reading and writing. Most teachers try to hide to themselves the immense difficulty of their task ; the next best of these ill-arranged, unmethodical and bewildering Bornomallas, get through the disagreeable drudgery of spelling as quickly as possible, put their children to reading books and boast how soon they have learnt to read books. But it is all sham. The children can read *in a* book, they cannot read *a* book. The spelling-book has been laid aside, true enough, but spell-ing is going on as before. Easy words the children can read well enough, but in every line they meet with one or two difficulties and spell them out if easy enough ; but in most cases they cannot get over them without the help of the teacher.

“Clever children (who would almost learn to read and to write without a teacher) overcome these difficulties by practice ; the less gifted remain crippled for life—It is of no use to hide the difficulties to ourselves. They must intelligently be faced and patiently be overcome one by one.

“Ignorant and lazy teachers shun a methodically arranged spelling book; for if they are tied down to a methodically arranged course, they must work intelligently and take pains. They cannot go through the book in a slovenly way, as each lesson is to be thoroughly mastered and the progress seen at once.

“Our book contains all the difficult points connected with the copious Bengali alphabet and its intricate compounds, and all is so systematically and methodically arranged that, as surely as the children finish the book, so surely will they be able to read and to write to perfection. We are quite sure that every teacher who gives the book a trial, will adopt it for ever.

“For School-Inspectors the book is very convenient ; the number of lessons at once shows the progress made and makes examining very easy, for if he finds the children well up in the current and preceding lessons ; he may rest satisfied, that all the preceding lessons are understood and known.”

Mr. Bomwetsch is not a mere theorist in education ; he has had practical experience as an educator for years : he is therefore entitled to be heard. We earnestly recommend this little book to all those who are engaged in the noble work of teaching the young ; to the Director of Public Instruction in the Lower Provinces, to Inspectors of Schools, and to all District Committees of Education. We are persuaded that if Mr. Bomwetsch's book is introduced into all the vernacular schools of the country, learning will be made easy, pleasant and agreeable ; and greater progress will be made by boys than under the present system.

MYTHIC ASTRONOMY.

In this paper we do not purpose to treat of the astronomy of the Hindus as it is handled by Bhaskaracharya, Brahmagupta and others, and which has been illustrated by the labours of Bentley, of Archdeacon Pratt, and last not least, of Pandit Bapu Deva Sastri; but we intend to speak of that astronomy which is contained in the grand mythological poems called the Puranas; or in other words, our present business is not with the *human* astronomy of the Hindus but with their *divine* astronomy. This distinction is not of our own making; it is a distinction originally made by the great author of the *Surya Siddhanta*, who, perceiving a wide discrepancy between true astronomy of which he had so competent a knowledge, and the so-called astronomy contained in the Puranas which he believed to be divinely inspired books, remarked with infinite simplicity that the astronomy of the *Surya Siddhanta* was scientifically true though theologically false, while the astronomy of the Puranas was theologically true though scientifically false. It is of this theologically true but scientifically false astronomy, or in other words of the mythic astronomy of the Hindus, that we purpose to give in this paper a short view.

The Earth is the supporter of the planetary system and of the stellar universe. It is the starting-point and the goal of universal creation. At the distance of one hundred thousand leagues from the Earth is situated Surya, the Sun, the regent of the skies, the heavenly body which is nearest to us. The Moon is distant from his younger brother, the Sun, by one hundred thousand leagues, while the lunar constellations lie one hundred thousand leagues away from the Moon. The planet Budha (Mercury) shines at the distance of one hundred thousand leagues from the lunar mansions; Sukra (Venus) lies at the same distance from Budha; Angaraka (Mars) at the same distance from Sukra; and Vrihaspati (Jupiter), the high priest of the gods, at the same distance from Angaraka; while

Sani (Saturn), the malignant planet, lies at the distance of two hundred and fifty thousand leagues from Vrihaspati the planet of good fortune. Two hundred and fifty thousand leagues from Sani are the Sapta Rishis, or Seven Sages (Ursa Major), and at another two hundred and fifty thousand leagues distance shines Dhruva, the pole star, the pivot round which the planetary and sidereal universe perform their gyrations. Such in brief is a view of the universe, in which two magical numbers play an important part,—one hundred thousand, and two hundred and fifty thousand. We now give some details.

1. Surya. The Sun rides in a chariot. Apollo's carriage, rendered so famous by Phaeton's audacity, is a street wheelbarrow compared with the glorious car of Surya. It is 9,000 leagues in length, says the *Vishnu Purana*; the *Vayu* and *Matsya Puranas* make it 80,000 miles long, and as many miles broad and deep; while the *Bhagavata* says that it is 28,800,000 miles and 7,200,000 miles broad. The car is of intricate construction: it is generally compared to a *ghani* or a Bengal oil-mill. There is an immensely long vertical lever fixed we are not told where. This lever is divided into two unequal parts. To the point from which the greater part commences is inserted a horizontal lever fifteen millions and seven hundred thousand leagues long. To the extremity of this horizontal axle is attached a wheel with "three naves, five spokes, and six peripheries." The other axle connected with the vertical lever is forty-nine thousand five hundred leagues long, "is supported by the pole-star; and the end of the longer axle to which the wheel of the car is attached moves on the *Manasa* mountain." The horses of the car, and there are seven of them, are rather remarkable. The seven horses are the seven poetical metres of the Vedas, viz. Gayatri, Vrihati, Ushnih, Jayati, Trishtubh, Anushtubh and Pankti. This is of course allegorical. Well, let us hear the explanation. "The body of the car is the year; its upper and lower half are the solstices; *dharmu* (religion) is its flag; *artha* (riches) and *kama* (desire) are the yoke and axle; might is its fender; *nimesha* (measures of time) form its

floor; a moment is the axle-tree; an instant, the pole; minutes are its attendants; and hours its harness." Confusion worse confounded. Thus the noble Sun sitting superbly in his golden chariot, drawn by vocal horses, makes the circuit of the heavens, and goes round the seven continents and seven oceans which compose the Earth. "The sage," says the sacred writer, "celebrates his praise, and gandharba sings, and the nymphs dance before him; the Rakshasas attend upon his steps; the serpent harnesses his steeds, and Yaksha trims the reins, the numerous pigmy races, the Balakhilyas, ever surround his throne."

The phenomena of day and night are thus accounted for. When the Sun drives his chariot to the north side of Meru—the "four-cornered, four-coloured, golden, lofty Meru"—his dazzling rays strike the celestial city of Brahma located on the holy top of that mountain. But so brilliant is the resplendence which fills the city of Brahma that solar light is reflected back to the Sun instead of being transmitted to the southern regions; hence the southern regions are enveloped in darkness. In like manner when the Sun goes to the south of Meru, the northern regions are deprived of solar light which is absorbed into the radiance of the city of Brahma.

Why are the waters of the ocean bright at night and dark in the day? This question is probably as good as that of Charles II. of England who asked the learned men of the Royal Society, why a pail of water with a fish in it weighed lighter than the pail of water itself without the fish. But it does not matter in the least whether it is a fact or not; the *Vishnu Purana* accounts for it in the following way:—"When the Sun is present either in the southern or in the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or by light; it is from this cause that the waters look dark by day because night is within them; and they look white by night because of the setting of the Sun the light of day takes refuge in their bosoms."

Every Brahman repeats the *Gayatri* both morning and evening, and these matins and vespers are both called *san-*

dhya. Probably many Brahmans do not know the *rationale* of these prayers. The *Vishnu Purana* gives the following explanation of the circumstance. There is a certain race of Rakshasas called Mandhas who, on account of some great crime, were condemned by Brahina to die every day and revive every night. These demons are of superhuman strength, and their number is thirty millions. As at the rising of the Sun they are doomed to die, their object every day at dawn is to prevent the Sun from rising, and if possible to destroy him. They make a similar attempt the moment they revive in the twilight of the evening. But it appears the struggle is fiercer in the evening than in the morning. Hence it is customary with every pious Hindu to abstain from all work during the evening twilight and to engage in acts of devotion, the object being to help by his prayers the Sun in the subjugation of his mortal enemies. But the Brahmans especially render essential help to the Sun by the repetition of the *gayatri*; for from the *gayatri* emanates a light which consumes the Mandhas. And the water also which the Brahmans pour out, purified as it is by the *gayatri* and consecrated by the mystical *Omkara*, burns up the hated demons. "Therefore," says the *Vishnu Purana*, "the performance of the *sandhya* sacrifice must never be delayed, for he who neglects it is guilty of the murder of the Sun." Alas, how many of our English-educated Brahmans are guilty of the awful crime of helicide !

2. Soma, the moon. The moon, being only water congealed, is said in the Puranas to have had its origin at the churning of the universal ocean. The *Mahabharata* says— "When they heard the words of Narayana, they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep first the Moon with a pleasing countenance, shining with ten thousand beams of gentle light." Like his younger brother the moon keeps a gig. It is a chariot of three wheels drawn by ten milk-white steeds.

The moon is the repository of the food and drink of the gods and of the Pitris. All the *amrita* or water of immortality that was churned out of the universal ocean has been deposited in it. The body of the moon is divided into 15 compartments; fourteen of these compartments contain the sustenance of the gods, and one that of the Pitris. The consumption of the ambrosia and nectar by the gods and Pitris, and the refilling of the compartments from the Sun, make what are called the phases of the moon.

3. Eclipses. Solar and lunar eclipses are caused by the monster Rahu attempting to devour the Sun and moon. The quarrel between Rahu and the two brothers Sun and Moon is thus spoken of in the *Mahabharata* :—"And it so fell out that whilst the Suras were quenching their thirst for immortality, Rahu, an Asura, assumed the form of a Sura, and began to drink also. And the water had reached his throat when the sun and the moon, in friendship to the Suras, discovered the deceit; and instantly Narayana cut off his head, as he was drinking, with his splendid weapon Chakra. And the gigantic head of the Asura, emblem of a mountain's summit being thus separated from his body by the Chakra's edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, with all its islands, rocks and forests. And from that time the head of Rahu resolved an eternal enmity, and continueth even unto this day, at times to seize upon the sun and moon." These times are those of the solar and lunar eclipses, during which pious Hindus engage in acts of piety and charity for procuring the liberation of the sun and moon from Rahu's dreadful mouth. Those who allegorize the Puranas call Rahu and Ketu the ascending and descending nodes.

4. The Planets. The *Vishnu Purana* gives the following graphic description of the planets :—"The chariot of the son of Chandra, Budha (Mercury), is composed of the elementary substances of air and fire, and is drawn by eight bay horses

of the speed of the wind. The vast car of Sukra (Venus) is drawn by earth-born horses, is equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhauma (Mars) is gold, of an octagonal shape, drawn by eight horses of a ruby red, sprung from fire. Vrihaspati (Jupiter) in a golden car, drawn by eight pale-coloured horses, travels from sign to sign in the period of a year; and the tardy-paced Sani (Saturn) moves slowly along in a car drawn by piebald horses. Eight black steeds draw the dusky chariot of Rahu, and once harnessed are attached to it for ever. The eight horses of the chariot of Ketu are of the dusky red colour of lac, or of the smoke of burning straw."

5. The lunar asterisms. The path of the Moon is divided into three departments: the northern is called Airavata; the central, Jaradgava; the southern, Vaiswanara. Each of these divisions has three subdivisions; and each sub-division has three *nakshatras* or stars; so that there are altogether twenty-seven of them. These twenty-seven stars of the lunar mansions were the daughters of Daksha and the wives of the moon. For thus saith the Purana—"The twenty-seven daughters of the patriarch (Daksha), who became the virtuous wives of Chandra, were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour."

6. Dhruva (the Pole-star.) The present pole-star of the sidereal universe was originally a human being who raised himself to that giddy height by the force of his devotions. The story is as follows :—Uttanapada, the son of Manu. Swayambhu, had two wives, Suruchi and Sumiti, the former of whom was the king's favourite wife. By these two wives he had two sons, Uttama by Suruchi, and Dhruva, by Sumiti. Uttama, being the son of the beloved wife, was loved by the father more than Dhruva. One day the king took in his lap Uttama and caressed him; Dhruva, who was present wished also to be taken up and caressed. But his step-mother interfered and said that Dhruva had no right to sit in his father's lap. The poor boy, who was

only five years old, went to his mother and wept bitterly. His father tried to comfort him, but he would not be comforted. He swore that he would move heaven and earth to be more exalted than any mortal. Fortified with this lofty resolve he left his father's roof and betook himself to the forest. In the forest he saw seven Rishis (sages) seated on seven hides of the black antelope. Reverentially bowing to them, he said—“Behold in me, venerable sages, the son of Uttanapada, born of Sumiti. Dissatisfied with the world, I appear before you.” One of those sages replied—“Any thing, child, that the mind covets may be obtained by propitiating Vishnu, even though it be the station that is the most excellent in the three worlds.” The sages then recommended him to abstract himself from all external impressions, to have his mind fixed on Vishnu alone, to meditate on him, and incessantly to repeat the following prayer—“Om ! glory to Vasudeva, whose essence is divine wisdom, whose form is inscrutable, or is manifest as Brahma, Vishnu and Siva.” Dhruva rushed into the thickest of the forest and drowned himself in meditation. So intense were his devotions that Indra got alarmed for the stability of his throne. Many temptations were had recourse to to divert him from his devotions; but in vain. At last Vishnu appeared to Dhruva and took up his abode in his heart; in consequence of which Dhruva became heavier than all the mountains of the earth. “As he stood upon his left foot,” says the sacred writer, “one hemisphere bent beneath; and when he stood upon his right, the other half of the earth sank down.” The upshot was that Dhruva was exalted to the proud position of the pole-star of the universe.

7. We shall conclude this brief view of mythic astronomy with an account of the Celestial Porpoise, taken from the *Sri Bhagavata* :—

There are some who, for the purpose of meditating intensely on the holy son of Vasudeva, imagine yon celestial sphere to represent the figure of that aquatic animal which we call *Simhastara*. Its head being turned downwards and its body

bent in a circle, they conceive Dhruva, or the pole-star, to be fixed on the point of its tail; on the middle part of its tail they see four stars, — Prajapati, Agni, Indra, Dharma; and on its base two others, Dhatri and Vidhatri; on its rump are the Saptarshis, or seven stars of the Sakata or Wain; on its back the path of the sun called Ajavitti, or the series of the kids; on its belly the Ganga of the sky; Punarvasu and Pushya gleam respectively on its right and left haunches. * * * In its upper jaw is Agastya, in its lower Jama; in its mouth the planet Mangala; * * on its hump Vrihaspati; in its breast the sun; in its heart Narayana; in its front the moon; in its navel Usanas; on its two nipples the two Aswins; in its ascending and descending breaths Budha; on its throat Rahu; in all its limbs Ketu or comets; and in its hairs or bristles the whole multitude of stars."

NOTICES BOOKS.

A Scheme for the rendering of European Scientific terms into the Vernaculars of India. BY Rajendra Lala Mitra, L. L. D. Calcutta. Thacker, Spink & Co. 1877.

Like every thing proceeding from the pen of Dr. Rajendra Lala Mitra, the pamphlet before us is well-written and well-reasoned. Though the subject is difficult and dry in itself, it has been handled in a popular and interesting manner by the learned Doctor. The author gives the following account of the essay :—

"The Minute contained in the following pages was originally recorded by me for the consideration of a Committee appointed by the Government of Bengal, in 1871, to report on the best mode of providing text-books for the vernacular classes of the Medical College of Calcutta. It was read at a meeting of the Committee held on July 27, of that year, and ordered to be sent to the heads of the different Medical Schools of India, for their opinion. But before

replies to the reference could be obtained the government of Sir George Campbell directed that the Principal of the Campbell Medical School in Calcutta should arrange for the translation of such text-books as he required, leaving it to him to solve the question of terminology in the best way he thought proper, and the Committee was consequently set aside. As nothing has since been done to secure a uniform system of terminology for vernacular text-books and much confusion results from want of fixed rules on so important a subject, the Minute is published with a view to attract to it the attention of the Committee now sitting at Simla for the selection of text-books for schools and for the translation of European scientific and law books in the different vernaculars of India, and in the hope that the question may be satisfactorily settled by authority."

Dr. Mitra writes at great length and with irresistible force against the Anglicists who advocate a wholesale importation of scientific terms into the Indian languages without translating them, and especially against one argument of the Anglicists, namely, "the desirableness of having a common terminology for science the world over." After showing that there is no such thing as a cosmopolitan scientific terminology in Europe, the learned author concludes this part of his argument with the following remarks :—

"Looking to these facts, and to the marked tendency which European languages have towards divergency, and not towards unity, I cannot help denying the position that the languages of Europe use one common system of scientific terminology. The similitude perceivable in the examples above given, and in the thousands of others which could be cited *ad libitum*, is due, not to the terms being the same, but partly to the circumstance of the languages in which they occur being more or less closely related, and partly to the fact of all of them drawing the roots of their scientific vocables from Greek and Latin. The supplies so drawn are, however, as stated above, generally subjected to a process of grammatical naturalisation, which so modifies them that they cease to be the same in every language. Even proper names are not exempted from this process, and we accordingly see the Hebrew Jacob passing into

Lakóbos in Greek ; *Jago* in Spanish ; *Giacomo* in Italian ; *Jacques* in French, and *James* in English. Other names have changed as extensively, and they afford a pretty fair criterion of what the result will be if a forced admixture of Latin in the Indian vernaculars were insisted upon. In fact, this process of naturalization, aided by a spirit of economy, resulting in contractions and simplifications, and controlled at every step by the universal laws of phonetic decay and dialectic regeneration, has been the great temple of Babel which has been, and continues every moment to be, at work to divide and disperse languages ; and to expect that it can be held at bay, and a current universal language, whether scientific or otherwise, can be created and maintained, is to expect an impossibility. A Cæsar might give the right of Roman citizenship to man, but not to words."

All the technical terms which occur in those sciences which are generally taught in medical schools Dr. Mitra resolves into the following six classes :—

" In the *first* of these classes come those ordinary words of a language which are occasionally used as technical terms.

My *second* class of words are crude nouns and generic names of objects, such as *malt*, *yeast*, *rennet*, &c., which though as popular as they well can be, being used principally in art, are of a *quasi*-technical character; and lie on the debatable ground between science and ordinary language.

The *third* class may be designated as scientific crude names, such as quinine, ipecacuanha, tellurium, selenium, bromine, &c. When originally formed, they were, in most cases, intended to connote some quality of the things to which they were applied, but their etymological meanings have, in many instances, long since been lost, and the words have become what in Sanskrit grammar are called "secondary crude," or *yogarudhi*.

The *fourth* class is formed of the scientific double names of plants and animals, which were originally intended to be etymologically significant, but which, owing to various causes, have, in most cases, ceased to be so, and now indicate only genera and species, as in *Jonesia asoka*, *Coius bhekti*, &c., and these, like the preceding, may therefore be accepted as crude names.

The *fifth* class embraces a number of single words, each having a clear distinct etymological meaning, and are useful only as long as they can convey to the hearer or reader that meaning; and yet as they are used almost exclusively in science and art, they must be taken as purely technical.

The *sixth* class is formed of compound terms, at least one and in many cases every, member of which has an etymological meaning, which gives them their vitality, and which, it is absolutely necessary, should be understood in order that the name may convey to the hearer the nature of the object indicated."

Regarding these six classes of scientific terms Dr. Mitra has come to the following conclusions :—

"The most important rule I propose is "that all terms intended to denote attributes should be invariably translated and adapted, but the names of simple substances may be taken from the languages of Europe if their equivalents be not found in those of India ;" and to work it out I recommend—

1st, That words of the first class be translated.

2nd. That words of the second class be translated and adapted, or improved when necessary.

3rd. That words of the third class be transliterated under strict rules.

4th. That words of the fourth class be transliterated uniformly under strict rules.

5th. That words of the fifth class be translated and adapted or improved when necessary,

6th. That words of the sixth class, be translated and improved when necessary, except those which are proper names of instruments, which should be transliterated.

7th. That a set of simple rules be prepared for the guidance of translators.

8th. That complete glossaries be prepared, giving the vernacular equivalents and transliterations."

Urdu-Upadesa, Or an Urdu treatise in the Bengali character, intended to help the Bengali gentlemen in learning Urdu, and for the use of schools. By Kali Prasanna Sen, Calcutta : Girish Vidyaratna Press. 1877.

Baboo Kali Prasanna Sen has taken great pains in the compilation of this book which, as the title shows, is intended to help Bengali gentlemen in learning Urdu, as well as to be a convenient primer by means of which the rising generation may also be initiated into the mysteries of that language. The plan on which the book is written is claimed by the author to be original. What the chief features of that plan are will be best understood by the reader from the following extract from the author's English preface :—

“Urdu is generally written in Persian character. But it takes good deal of time to become thoroughly conversant with the Persian character. Moreover it is not an easy task to learn the Bengali meaning of Urdu words written in Persian character. This treatise having been written with a view to facilitate the study of the Urdu language by the youths of Bengal, I have, in supercession of the Persian alphabet, adopted the Bengali character, and with a view to impart a sound knowledge of the language, I have followed the Bengali Grammar and traced in its course the noun, pronoun, adjective, verb (with its meaning), adverb, gender, number, case, person, moods, tenses and samasas &c., coining very many rules and inserting certain reading lessons at the end. Many questions have been also framed with an object of assisting the examiners. The distinction of gender in Urdu is so very difficult that in conversation it is not often maintained by men even of the N. W. Provinces; I have spared no pains to collect certain rules for the distinction of the same in Urdu language. In fact this is not an Urdu or Hindi grammar, and the rules here inserted have not been taken or translated from any of the Urdu or Persian grammars. This is a treatise in which the Urdu language has been *Sanskritized*, so to say, in Bengali character, containing the rules of grammar, the requirements of a dictionary, and the methods of imparting education. It is a new thing altogether never attempted before, and I am not confident how the treatise will be received by the public. The public, however, would be good enough to overlook my shortcomings for the originality I have aimed at.”

The plan may be original, but we doubt whether it is as useful as it is original. We are greatly mistaken if any one with the help of this book alone will ever get any acquaintance with the language which it is intended to teach. We have no faith in learning a language except in the character proper to it. But the plan is not new; it is as old as the hills. Some forty or fifty years ago, Bengali boys, and men too, used to learn English by the help of a vocabulary in which English words were written in the Bengali character. We give credit to Baboo Kali Prasanna Sen for the purity of his intentions, and his laudable desire to do good to his countrymen; but we are afraid the performance before us will do no good, either to the old or to the young. If Urdu is to be learnt, it must be learnt in the usual orthodox way.

By the way, the language taught in this book is not Urdu, but Hindi; and yet the Baboo insists on calling it *Urdu Upadesa*.

Why does Baboo Kali Prasanna Sen write an English preface to a Bengali book? He writes Bengali well, but English indifferently, as the extract we have given shows—indeed the very title of the book contains a grammatical mistake. It is enough praise to the Baboo that he writes his mother tongue elegantly, why should he then write in a language which he has not thoroughly mastered, and write in it two when there is no need to write in it? We make this remark here because there is a fearful quantity of bad English written every day in this country; and the sooner this practice is put a stop to, the better for the education of the rising generation.

One more remark and we shall have done with our author. To this book is appended an account in Sanskrit verse of our author's ancestors, an account in which our author himself cuts a conspicuous figure. To the author's family this may be an interesting record; but it is not of the slightest interest to the out-side public. If the book goes through a second edition, we advise the author to leave out the "genealogy,"

Though we have said some hard things, we must say that we have great respect for the author's talents; and it is only because we believe him to be capable of better things than the performance before us that we have been somewhat hard upon him, in the hope that he will soon write a book which will extort our unqualified admiration.

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BENGAL MAGAZINE.

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ECHOES FROM THE FRENCH POETS.—NO. 3.

(From the Manuscripts of our late lamented contributor

Miss Toru Dutt).

LA CHANTEUSE.

Eugène Manuel.

Along the green sward of the Bois, the child
Begged. She had veritable tears in her eyes.
Humble her air, a face modest and mild,
And hands clasped tight, to wake men's sympathies.

A sun-browed brow by dark, dark hair o'erhung
Tangled and long, feet gray with dust, for dress
Around her figure an old garment flung,
That barely served to hide her nakedness.

She followed every traveller to declare
The same, unvaried, melancholy tale ;
Our consciences would have too much to bear
Were we to credit all such stories stale.

She begged a farthing and a bit of bread,
She had, I know not in what wretched street,
One parent out of work, one sick in bed,
Brothers in cradles ;—they had nought to eat.

Heard or repelled, she past, where trees embower,
On moss-spread turf to rest awhile, poor thing !

Played with an insect, stripped of leaves a flower,
Or broke the new shoots summoned forth by spring.

And sang ! The sun seemed to smile in her song !
Some scrap it was of popular melody ;
Thus sings the linnet clear and loud and long
Until its notes mount straight up to the sky.

O breath of lovely days ! Mysterious strength
Of sunbeam warm, or blossom newly-blown !
O joy to hear, to see, to feel at length
The charm divine by God on all things thrown !

In spring can any child a long time sob ?
The blade of grass attracts it, or the leaf ;
The human pulse keeps time to nature's throb ;
How little need the poor to cheat their grief.

I heard her, and I saw ; no, not one tear !
As a load-carrier, sometimes flings his load,
Her heart she lightened when she saw none near,
And fairy colours on her brown face glowed.

Then wakening up,—as to neglected task,
To every passer she went begging round,
Her visage donned its sad and sombre mask,
And took her voice its low pathetic sound.

But when she came to me and stretched her hand,
With moistened eye, sad look, and tangled tress,
“ Be off ! ” I cried, “ thy tricks I understand,
I followed thee ; thy part needs more address.”

“ Thy parents taught thee, and these tears are lies,
I heard thee sing, this woe is stratagem ! ”
The girl said simply, lifting up her eyes,
“ I sing for myself, my tears are for them.”

SONNET—A NOBLE EXILE.

Le comte F. De Gramont.

Born in the ancient castle, there he grew
Where all his sires had ruled lands fair and wide,
And she who was his love, his promised bride,
Of the same blood, was to her kinsman true.
All that men long for, all they ever rue
When unattained, was his, no gift denied,
And he left all. Fierce rushed the torrent tide
And whirled the plant to climes it never knew,
Beneath a stranger's roof in foreign lands
He died, but never questioned the commands
However stern of Honor,—no, nor weighed
His fortune with his conscience. Much he lost,
But nobly strove to act as Duty bade,
And that one happiness was worth the cost.

THE CEDARS OF LEBANON.

A. De Lamartine.

Eagles that wheel above our orests
Say to the storms that round us blow,
They cannot harm our gnarled breasts
Firm rooted, as we are, below.
Their utmost efforts we defy !
They lift the sea-waves to the sky,
But when they wrestle with our arms
Nervous and gaunt, or lift our hair,
Balanced within its cradle fair
The tiniest bird has no alarms.

Sons of the rock, no mortal hand
Here planted us, God-sown we grew.
We're the diadem green and grand
On Eden's summit that He threw.

When waters in a deluge rose
 Our hollow flanks could well enclose
 Awhile, the whole of Adam's race ;
 And children of the patriarch
 Within our forest built the Ark
 Of covenant, foreshadowing grace.

We saw the tribes as captives led,
We saw them back return anon ;
As rafters have our branches dead
Covered the porch of Solomon.
 And later, when the Word made Man
 Came down in God's salvation-plan
 To pay for sin the ransom price,
 The beams that formed the Cross we gave,
 These, red in blood of power to save,
 Were altars of the Sacrifice.

In memory of such great events,
 Men come to worship our remains,
 Kneel down in prayer within our tents,
 And kiss our old trunks' weather-stains.
 The saint, the poet, and the sage
 Hear, and shall hear from age to age
 Sounds in our foliage like the voice
 Of many waters. In these shades,
 Their burning words are forged like blades,
 While their uplifted souls rejoice.

LE FOND DE LA MER.

Joseph Autran.

In April or October when the weather is fairest,
 And the colours in heaven and on earth are the rarest,
 Who has not often spent long hours by the ocean
 When it lay spread at his feet, without ripple or motion,

Contemplating dreamily, the picture of wonder
 That smiled in the sunlight the blue mirror under !
 For me, I know not a sight more entrancing.
 Down, down in the wave, first of all, are seen glancing
 Dazzling the eyes with their reflections prismatic
 Gems, whose rich lustre, would make artists ecstastic,
 And ravish kings' hearts, and convert with their glory
 A hundred strange ruins, dark, crumbled and hoary,
 To Aladdin's palaces of the famed Arab story. }
 Then looked at minutely,—each gem in its station,
 What hues ! Oh what hues ! blue, orange, carnation,
 Amethyst, onyx, agate, and the ruby that blushes,
 And pearl and carbuncle that send light out in gushes,
 All, by the waves patient polished for ages and ages,
 While carried hither and thither by the wind as it rages.
 Ah ! What flashes of lightning ! What shades soft and tender !
 But these jewels that make the eyes wink with their splendour
 Submerged in the waters with the sun shining brightly,
 What are they ? On the dry land,—mere pebbles unsightly.

After this long ribbon of the gems of the fairies
 Extends the fresh verdure of the over-green prairies,
 Such as Spring generous with warm breathings never
 Drew forth on soil fertile. Oh lovely for ever
 Are the gardens of ocean that no sunbeams can wither.
 No flower is on earth, but its semblance has hither.
 Look, look at these orchards where each tree is uprearing
 In enamel its crest, with the fruit-clusters peering,
 And its blossoms in shadow, like the Orient's veiled daughters !
 How beautiful all,—in the soft gauze of the waters !

HINDU PHILOSOPHY.

By Una.

Poetry is the mother of philosophy. Nowhere has this theory been so finely illustrated as in India and in Greece. The Orphic poems, and to some extent the poetry of Homer and Hesiod, paved the way for those philosophical enquiries for which Greece became afterwards so celebrated. In India the meditations of nature, which were poured forth in poetical effusions in the hymns of the Vedas, led to the inquiry into the nature of the soul and of the material world, and of the relation that subsists between them and the Creator. The mind of man can not long remain satisfied with the mere contemplation and recital of the glory, wisdom, and power of God, but must soar up to those abstruse thoughts where a solution of the relation of the Creator and the created can be obtained. Thus the Upanishads came into existence, containing those germs of philosophical enquiries which were afterwards developed by later writers. Though much later in point of time to the Mantras and the Brahmanas, the Upanishads form a part of the Vedas, revealed and unwritten. Max Muller calls this period an epoch of the human mind. Whatever might have been the tendency of individual philosophers, whether their doctrine was atheistical or otherwise, all Hindu philosophy respects the authority of the Vedas, otherwise they would not have been read by any person professing the Hindu religion.

There are six systems of philosophy. It is impossible to ascertain their precise periods or their comparative ages. There can be no doubt, however, that these systems were elaborated after long intervals of each other: philosophers, unlike religious reformers, do not represent the consciousness of the time in which they live, but they soar above popular ideas through the power of independent thought, giving them a new tendency and direction, and thereby shape the course of the national intellect: a

long period must necessarily elapse before the advent of another genius to give a new turn to ideas. But it is certain that all those systems were completed before Buddha began to preach his social and ethical doctrines in the sixth century before the Christian era. The six systems of Hindu philosophy are the Vedanta founded by Vyasa, the Mimansa by Jaimini, the Sankhya by Kapila, the Yoga by Patanjali, the Nyaya by Gotama, and the Vaiseshika by Kanada.

The Hindu philosophical doctrines are perfectly original. If they have been borrowed from any nation, it must have been from the Greeks, for they bear a strong resemblance to those of the Grecian schools: the Vedanta offers many parallels to the idealism of Plato, the Vaiseshika to the Atomistic system, the Sankhya has been compared partly with the metaphysics of Pythagoras, the Yoga partly with that of Zeno, and the Nyaya has many things in common with the practical philosophy of Aristotle. There are some scholars who assert, whether rightly or wrongly, that many of the Greek doctrines have been taken from India, but none avers that India is indebted to Greece for any of her theories. Pythagoras is said to have travelled to India, and derived his doctrine of the metempsychosis from this country; Democritus of Abdera, one of the founders of the Atomistic school, is also said to have travelled to Egypt and India; and Gladisch asserts that the doctrine of the Eleatics is the regeneration of Hindu consciousness.* The object of all these systems is to teach mankind the way to *Mukti* or deliverance from the ills of life.

The Vedanta *Sutras*, or aphorisms, are ascribed to Vyasa or Badarayan, the compiler of the Vedas; but at this distant period, it is impossible to say whether the identification is correct. Of the six systems, the Vedanta is the most orthodox, being founded upon the Vedas and Upanishads. It propounds the pantheistic doctrines of the latter. Brahma or God is omniscient and omnipotent; He is the cause of the production and existence of the universe. He is the *Paramatmana* or universal soul,

* Dr. Ueberweg's *History of Philosophy*, Vol. 1.

all individual souls (*Jivatmana*) are of his substance. The latter, therefore are immortal. Dissolution is absorption in his substance. He is the pervading spirit, therefore there is no material world as distinct from him. The true knowledge of a substance is to know it in reality; it does not depend on a man's notions. The true knowledge of Brahma therefore is not what we think of him. By this knowledge a man attains the highest object *i. e. parama purushartham* or salvation. Though Brahma is pure and rational, yet the inequalities of the world are accounted for by his dependence on creation, on merit and demerit. The world is considered by the old Vedantists to be without beginning; there were no inequalities at first, but merit and demerit being dependent on actions, such inequalities occurred afterwards. According to the later Vedantists the world is all *Maya* or illusion; and they account for the inequalities of the world by calling into existence *Avidya* or false knowledge as the creator of the external world and of individual souls. By reason of this power the individual soul regards the world, its own body and mind as real; but in truth they are not realities, just as the rope which is mistaken in the dark for a snake is not a real snake. There is nothing which really exists, except Brahma.

The whole object of the Vedanta is the identification of God and the human soul; their relation is that of pure identity; it is ignorance which produces the notion of duality, or which makes us believe in man's separate existence; the end of knowledge therefore is the cessation of this ignorance and a belief in identity.

The Mimansa-sutras are the work of Jaimini, who is perhaps the same person that is mentioned in the Raghuvansa.† He is said to have been the preceptor of king Putra, the twenty-first descendant of Rama, the celebrated king of Ajodhya. There was another person of that name, who is said to have been the pupil of Vyasa. The Mimansa is called also the *Purva-mimansa*

† *Raghuvansa*, canto 18, Sl. 33.

মহীং মহেশ্বঃ পরিকর্য সুনৌ মনিষিণে জৈমিনয়েহপিভাভা ।

তন্মহাং সযোগাদধিগম্য যোগম্ অজ্ঞানেনৈকপাত জন্মভীরঃ ॥

or *Karma-mimansa*, as it is concerned with the Mantras and Brahmanas of the Vedas, whereas the Vedanta is called the *Uttara-mimansa*, not because it is later in point of time, but because it is founded on the Upanishads, the later portion of the Vedas. The Mimansa is not strictly a system of philosophy, but of ritualism; it does not investigate the nature of the soul or of matter, but reconciles the conflicting opinions of the Srutis and Smritis on ritualistic subjects. Its interpretation is given in a logical form: first is stated the *Bishaya* or the proposition which is the subject-matter of discussion, then the *Bisaya* or the doubt about it, the *Purva-paksha* or the *prima facie* wrong view of the proposition, the *Uttara-paksha* or the refutation, then the *Sangati* or reconciliation, that is, the conclusion. It has for its object the establishment of the sole authority of the Vedas. As the object of man is final emancipation from successive births, it can only be obtained by performing the ritual ceremonies prescribed in the Vedas.

The Sankhya system which was founded by Kapila, was evidently set up against the doctrines of the Vedanta. It ignores the existence of God, repudiates the notion that anything impure can come out of pure spirit, and denies the identity of the individual soul with the universal soul. *Prakriti* or Nature is the final cause of creation; it is made up of three ingredients; goodness, passion, and darkness, which are the causes of our happiness, misery, and affection respectively. Nature is the creator of intelligence; from intelligence comes egoism or consciousness. The latter produces the five elementary qualities, the five senses of knowledge, the five senses of action, and mind, the sense of knowledge and action; from the five elementary qualities spring the five elements; *Purusha* or soul is the last entity caused by none. Nature and the soul are eternal, and the other entities are non-eternal, being only modifications of nature just as curd and butter are of milk. Creation takes place by the union of nature and soul. The latter is different in different bodies, otherwise the happiness or sorrow of one would have affected all others, it itself does nothing, nor is it susceptible of delight and pain, which belong to the intellect. It is invested with subtile and gross bodies

the latter only being liable to the three sorts of pain incident to life. As liberation is the aim, it may be effected by the annihilation of the third entity, egoism; when the conviction arises that excepting nature and soul, all other entities are nothing—mere illusions, the three sorts of pain cease, and the soul is liberated. The Sankhya system is dualistic in its principle, whereas the Vedantic is non-dualistic.

The Yoga system is a branch of the Sankhya: it hardly deserves the name of philosophy, being in its principle the same as the Sankhya, with this exception that it inculcates belief in a God, and *Yoga* or meditation as the means of obtaining beatitude. Patanjali, the founder of this system, makes up the deficiency of Kapila by proving the existence of God. Everything in this world, he says, has its extremes: the climax of a minute body is an atom, and the acme of the minimum is ether; so the minimum of intelligence is gross ignorance, and its maximum is omniscience, which is never attained by man; therefore the highest intelligence is Iswara or God. The system of Kapila is called the atheistic Sankhya, and that of Patanjali is called the theistic Sankhya. Patanjali admits not only the twenty-five entities of Kapila, but adds one more, *i.e.* God. According to his system liberation is obtained by reliance on God; reliance on God is attained by knowledge, and knowledge comes from *Yoga* or meditation. *Yoga* means union of the mind with God. It has eight limbs or stages: *Yama*, restraint; *Niyama*, religious observance; *Asana*, posture; *Pranayama*, regulation of the breath; *Pratyahara*, restraint of the senses; *Dharana*, steadying of the mind; *Dhyana*, contemplation; *Samadhi*, profound meditation. Miraculous power is obtained by him who succeeds in meditation; he therefore easily gains the knowledge of the past, present, and future.

The system of Nyaya was founded by Gotama, called also Akshapada. It is analytical as the Sankhya is synthetical. There are sixteen categories according to Gotama. Liberation or *mukti* is effected by a knowledge of all these predicaments. The argument is this: when these predicaments are known, the knowledge

of the soul arises, *i.e.* that the soul is different from the body; consequently the illusive notion of the identification of the soul and body vanishes. When this false notion disappears, anger, envy and other passions, which are caused by this notion, disappear; the notions of virtue and vice which are the effects of these passions, never arise again. When virtue and vice disappear, which only cause new births by transmigrations of the soul, subsequent births also cease. Bodies are the sanctuaries of happiness and of misery, when therefore there are no longer births, bodies do not exist; consequently happiness or misery ceases altogether: this cessation of misery is *mukti* or emancipation.

The sixteen categories are: 1. *pramana*, proof; 2. *prameya*, that which is to be known; 3. *sansaya*, doubt; 4. *prayojana*-motive; 5. *drishtanta*, example; 6. *siddhanta*, decision; 7. *Abayaba*, parts of an argument or syllogism; 8. *tarka*, reasoning; 9. *nirnaya*, ascertainment; 10. *Veda*, argument to find out truth; 11. *jalpa*, controversy; 12. *bitanda*, objections; 13. *hetwabhasa*, fallacious argument; 14. *chhala*, perversion; 15. *jate*, incapacity to reply or contradictory reply; 16. *nigra hasthana*, points of defeat.

Among these *abayaba* is the most important as it contains the Hindu Syllogism. It consists of five parts:

1. *Pratijana*, or proposition to be proved, as the hill is fiery.
2. *Hetu* or reason, for it smokes.
3. *Udaharana* or example, whatever smokes is fiery as a culinary hearth.
4. *Upanaya*, or application of the reason, this hill smokes.
5. *Nigamana*, conclusion: therefore the hill is fiery.

Some of the doctrines of the Nyaya are evidently opposed to the theories of the Mimansa: the Naiyayikas neither attach a permanent particular meaning to any particular sound, nor do they believe in the eternity or self-existence of the Vedas, though they believe in their infallibility.

The Vaiseshika philosophy may be called a supplement to the Nyaya system, as it extends the investigations of the latter to

physics. Kanada, or as he is also called Uluka, was the founder of this system. He distributes his inquiries under six categories to which afterwards a seventh was added. They are : 1. *dravya*, substance ; 2. *guna*, quality ; 3. *karman*, action ; 4. *samanya*, generality or community of properties ; 5. *visesha*, atomic individuality ; 6. *samavaya*, co-inherence or intimate relation ; 7. *abhava*, non-existence or negation of existence.

The highest good is the result of the knowledge which is obtained by means of these categories. According to this system, the formation of the world is effected by the aggregation of atoms which are eternal ; this aggregation and the consequent disintegration and reintegration take place by the power of *adrishta* or an unseen force. These atoms are invisible, intangible, indivisible and unperceptible to the senses. The soul is also eternal and is different from the body. Deliverance means cessation from sorrow, and is attained by means of true knowledge of the soul.

These are the doctrines of the six schools of philosophy. The works which contain the original aphorisms are certainly not voluminous, but subsequent treatises, commentaries, and commentaries of commentaries, make up a large library.

We shall now notice briefly the doctrines of some of the sects which arose at a subsequent period, whose idea of obtaining deliverance from the sufferings of the world were different from those inculcated in the six systems. These doctrines, some of which are heretical and irregular, are described in the *Sarvadar-sana-sangraha* of Madhavacharya, who flourished in the fourteenth century. He was prime minister of Bukka Rai I, king of Vijayanagara, and brother of Sayana, the celebrated commentator of the Rig-Veda.

Charvaka was the founder of the system of philosophy which is called after his name, the Charvaka-darsana. Like Epicurus, he promulgated the doctrine of "eat, drink and be merry." He was materialistic to the back-bone. According to him there are only four elements : earth, air, water and fire, out of which the body is made. Though these elements are matter, yet intelli-

gence is the outcome of this combination, as red color arises from the combination of turmeric which is yellow and lime which is white; or as inebreating power arises from the combination of molasses and rice, which severally are not intoxicating. The soul is therefore not different from the body; it is therefore mortal like the body. There is therefore no future life. Enjoyment is the only source of happiness: amusement and pleasure should be sought even by incurring debts. The Vedas, he says, are inconsistent in many of their doctrines, and they are the works of hypocrites and fools, who prescribed unnecessary pains and mortifications to the body. The Charvakis deny any other proof except what is established by the direct testimony of our senses. They are Hindu Comtists.

Buddhism, which is now considered a distinct religion from Hinduism, was originally a reformation of social corruptions, brought about by the restraining influence of the system of caste, the pernicious effects of ceremonial practices, and the pharisaical conduct of a selfish hierarchy. The Buddhist doctrines of deliverance and the means of obtaining it became necessarily different from those previously held. Buddha preached his doctrines in 588 B. C., more than two centuries before the invasion of Alexander, and these were reduced to writing after his death in the first Buddhist council in sets of books called the *Tripitaka*. He proclaimed that there was nothing but sorrow in life, that sorrow was produced by our affections, and that our affections, should be destroyed in order to destroy the root of sorrow* *Nirvana* or annihilation of the soul is the *summum bonum* of existence. The principles of the social and ethical codes of Buddhism, however, are more lofty and noble than those of its metaphysics. They proclaim the brotherhood of man, and thereby strike at the root of the system of caste. The five great negative commandments were,—not to kill, not to steal, not to commit adultery, not to lie, not to get drunk. All sorts of vice also, like hypocrisy, anger, pride, suspicion, greediness, gossiping,

* * Max Muller's *Chips from a German Workshop* Vol. 1.

cruelty to animals were prohibited.† Thus Buddhism, being in consonance with the dictates of humanity, and liberal in its views and principles, became the prevailing religion of India, and it exercised at one period very great influence over the destiny of the nation. Madhavacharya says that the Buddhists are divided into four classes: the *Madhyamikas* who held that all our objects of perception are false; the *Yogacharas* who believed that the material world is unreal, the soul being only real; the *Santrantikas* who held that the material world is true, as is proved by inference; and the *Baibhasikas* who held that the direct evidence of our senses proves the existence of the material world. But all these sects held in common that proofs are of two kinds, direct and inferential; that the universe is transient, and that the body, which is composed of the twelve senses, must be tended with care.

Jainism is the only representative of Buddhism now left in India. It is said to have originated in the sixth or seventh century of the Christian era. The Jainas are divided into two sects; the *Digambaras* or those who are naked, and the *Svetambaras* or those who are clothed in white. Those two sects, according to Madhavacharya, are included in the general name of Arhatas, which name is, however, principally applied to the former. The Digambara Arhatas hold that separate souls exist in separate bodies, and believe in the immortality of every individual soul, inasmuch as the frequent hankering after enjoyment cannot be reconciled without a belief in the individuality and immortality of the soul. To the Svetambara Arhatas the name of Jainas is frequently applied. They wear white dress, eat what is obtained by begging, clip their hair short, go about with a brush, and drink with their conjoined palms for fear of endangering animal life.

According to both these sects, there are three "gems" which together effect the liberation of the soul; 1. *Samyag-darsana*, a right view or a particular care to believe in the *tattvas* of Jina; 2. *Samyag-jnana*, right knowledge or knowledge of the *tattvas* of

† Ibid.

Jina; 3. *Samyag-charitra*, right conduct which consists in the observance of the five commandments—not to kill, not to take more than what is given in charity, to speak truth, to have command over the passions, and to subdue all immoderate affections. The *tattvas* are two, five, seven, or nine, according to different sects. But the generality of the Jainas hold that there are two *tattvas*: living souls (*Jiva*) and inanimate objects (*Ajiva*) Living souls again are divided into three classes: perfect soul, as that of Jiva, liberated soul, and soul bound by worldly ties and associations.

Like the Buddhists the Jainas believe in several saints, called Jinas or Tirthankaras, who have appeared in this world for the deliverance of mankind. But it is generally believed that except the last two Jinas, Parsvanatha and Mahavira, all the others were no real personages. Parsvanatha is said to have been the founder of the sect, and Mahavira was its active propagator.

(*To be continued.*)

THE CHIT CHAT CLUB.

IX. THE PREVENTION OF FAMINES.

INTERLOCUTORS.

Baboo Radha Krishna Banerjea.

„ Pyari Chand Basu.

„ Jaya Gopal Ghosha.

„ Syama Charan Chatterjea.

„ Jadu Nath Mitra.

„ Prem Chand Datta.

Maulavi Imdad Ali.

Pyari. The famine seems to be very sore in the Madras Presidency; it is a great deal worse than the Bengal famine the other year. Thousands of people are being starved to death.

Prem. Yes, the accounts in the papers are quite awful. And yet the Government is doing all it can to mitigate its horrors.

Jadu. I am very glad to see that large sums of money are being raised in England for supplying the starving millions with food.

Pyari. All that is very good ; it is no doubt a pleasant thing to see the good people of England coming to the relief of their fellow-subjects in India ; and a pleasant thing too to see a paternal Government doing its utmost to check the progress of famine. But can nothing be done to prevent the recurrence of famine ?

Syama. Apparently not. The Government seems to think that the recurrence of famine in India is not to be regarded as exceptional ; but on the contrary it is to be regarded as an event to be regularly expected, for which provision is to be made in the budget.

Pyari. What an awful thought ! The famine is to be regarded as one of the institutions of the land ! Surely, famine can be prevented, like any thing else. What is the cause of famine ? Drought, no doubt. Surely drought can be prevented. If the skies give us no rain we can surely dig canals for irrigating our fields. There is hardly any reason to doubt that an extensive and judicious system of canals, of irrigation works, will prevent the recurrence of famine.

Jaya. Canals, irrigation works ! Pyari Baboo, you seem to be a disciple of Sir Arthur Cotton of whom it is said that "there are canals in his brain !"

Pyari. Ridicule is a very cheap thing. But I think the subject is too serious for ridicule. I do not profess to be a follower of Sir Arthur Cotton, that is to say I do not ride Irrigation Works, like a hobby horse, to death. Sir Arthur may be, like every man of earnest convictions, carrying the matter to excess ; but every reasonable man must admit that there is a great deal of truth in what he says. Surely

it stands to reason that if the heavens are shut up, if there be no rain, canals must be resorted to for purposes of irrigation.

Jaya. If canals could always be of use for purposes of irrigation, then they might tend to prevent famine; but I am told that in districts where there are irrigation works, those works are perfectly useless exactly at the time when their services are required. In the district of Midnapore, for example, in the dry season there was no water in the canals; they were therefore of no use as a preventive of famine. Your irrigation works are therefore quite useless. And in the second place,—

Pyari. One thing at a time, please. Let us first consider your first argument. Canals dry in the dry season! Those must be curious canals! The engineers that dug them ought to be drowned in those canals. Wonderful engineers truly! You don't mean to say that it is impossible to construct canals which would give perennial supplies of water. This could easily be done by making the canals communicate with the sea or some large river. The Public Works Department is generally called Public Waste Department; but I did not know that inefficiency along with wasteful prodigality characterized the P. W. D. Lord Lytton would do well to send some of these precious engineers to Holland to learn the rudiments of canal making.

Jaya. I am sure it must be possible to construct such canals as you describe; but I believe it is a fact that the Midnapore canals were found wanting in the hour of need.

Pyari. I have no doubt they were. That only proves the inefficiency of the engineers. Let us now hear your second argument.

Jaya. I was going to say when you interrupted me that even if canals contain water they are of no use as the people are not willing to use them. Their forefathers never irrigated their fields from canals, and they will stick to the practice

of their forefathers. I believe the Indian Secretary, the Earl of Salisbury, made use of this argument in a speech he recently delivered.

Pyari. And a very cogent argument it is ! So they argued before the introduction of railways in the country that the iron horse would never become popular in India ; *first*, because the ancient Hindus never used railway carriages ; and *secondly*, because the system of caste would interfere with the practice. But now ? Is not the railway one of the most popular institutions in the land ? Are not Indian railways a most successful enterprise ? Read Mr. Danvers' last Report on Indian railways, and then answer the question. It is nonsense to say that the ryots will not use canal water for irrigating their fields. That they are unwilling to pay is only on account of their poverty, and Indian husbandmen are about the poorest in the world. But Government should, especially at first, fix upon a low water rate ; and if they do so, I am sure the ryots will pay, especially when they see the advantages they derive from canal water.

Syama. But it has been said that these canals bring disease and death into those regions through which they are carried ; from a sanitary point of view therefore they are objectionable. It has been alleged that the station of Kurnal was abandoned only for this reason ; and in other parts of the country the canals which had been constructed had again for sanitary reasons to be filled up at a great cost to Government.

Pyari. Very likely ; and simply because they carried coals to Newcastle. If canals be dug in a swampy district, no doubt they would make it more unhealthy than before. But surely the opposite would be the effect in a dry and rocky region. Besides, it is absurd to say that canals cannot be prevented from exercising a malarious influence upon regions through which they pass. To say so would be to reflect on the science of hygiene.

Jaya. The last argument I shall mention against the plan of irrigation works is that they are fearfully expensive. Where is the money to come from?

Pyari. Echo says—Where? Where can it come from except from the iron chests of the Government Treasury? You mean to say that Government will rather see millions of its subjects die every year, or every two years, or every three years, of starvation than spend money in constructing canals throughout the country? To say so would be to libel a paternal Government as that of India. Such a thing may be true of the Government of the Sublime Porte, but I can't believe it of the British Indian Government.

Imdad. You seem to enjoy mightily any thrust at Turkey.

Pyari. I beg your pardon, Maulavi Saheb. I should not have made tonight the slightest allusion to Turkish affairs, especially after your indignant protest at the last meeting. But what is uppermost in the mind comes out most readily at the mouth. I was only to-day reading the experiences of an English traveller in Armenia who is by no means unfriendly to the Turks, and he says that the road from Trebizond to Erzeroum had not been repaired for I don't know how many years, and that it is not likely to be repaired for the next twenty years if the Turks retain possession of it. I am sure I know nothing of the sanitary state of Turkey, European or Asiatic; but this is what a recent traveller says.

Imdad. But what will you say if I specify certain roads in this country, yes in this country of British rule, which have not been repaired for the last twenty years.

Pyari. I beg a thousand pardons, my friend. I have no wish to enter into the question of Turkish public works, as I know nothing about them. I call back the illustration I made use of. Well—where was I? I forget the particular point I was dwelling upon.

Prem. You were saying that you could not believe that the British Government would rather see millions of its

subjects die of starvation than spend money in constructing canals.

Pyari. Exactly so. Many thanks for giving me the lost thread, the missing link. I am quite confident that if Lord Lytton and his Government were convinced of the utility of irrigation works as a preventive of famine, His Excellency would immediately inaugurate a complete system of canals throughout the country.

Jaya. But, Pyari Baboo, you don't answer my question—Where is the money to come from? You reply, from the iron chests of the Government Treasury; but those iron chests do not seem to be full. Is there not a deficit? And has not Government been lately borrowing?

Pyari. You ask—Where is the money to come from? I answer agreeably to the Bengali proverb—from where kings get their horses and their elephants. Where does Government get money from in any emergency? Is it not from the market? Government should go down to the market and borrow. I will not say with some economists that a large national debt is a great blessing; but I do say that debt incurred for saving perishing millions from starvation, would be well bestowed. Yes, it is my firm conviction that a system of canals judiciously planned and carefully executed would go a great way in preventing the recurrence of famines in our country.

Radha. I beg your pardon for interrupting you, but I am afraid one would almost be justified in inferring from your long yarn on canals that, like Sir Arthur Cotton, you really had canals in your brain.

Pyari. Thanks for your warning. I have now done with canals. You mistake me, however. I am not, like Sir Arthur, a thorough-paced canal-monger. I do not look upon canals as Morrison's Pills or Hollway's Pills, as a panacea for all the ills which ryot-nature is subject to. I believe in other things besides canals. For instance, I am of opinion that a completer and more thorough system of railway

communication than at present obtains in the country will greatly reduce the chances of a famine, at any rate will greatly reduce its horrors. How was it that the horrors of the famine in Behar were mitigated? It was greatly owing no doubt to the splendid system of relief organized by Sir Richard Temple; but Sir Richard would have been powerless if there had been no railway communication with that district. And hence it is that the Madras Government is comparatively powerless to cope with the evil. Had there been a thorough net-work of railways in the Madras Presidency there would not have been such immense loss of human lives, as the railways would have speedily poured in supplies of food from all parts of the country. I am therefore of opinion that for the prevention of famines, or at any rate for the mitigation of their horrors, two things are necessary, namely, the construction of canals and the multiplication of railways.

Imdad. I must say I quite agree with you. But I have seen a third suggestion made, and that is, that there should be emigration to other countries as India seems to contain more people than it is well able to feed.

Pyari. I don't believe that emigration is either practicable or necessary. The Hindus will never leave their mother-country, the land of Bharat, which the Puranas say, is the most highly-favoured country in the world, the abode of saints and gods. They will infinitely prefer death to expatriation. And I don't believe that emigration is necessary. I have no faith in the nonsense of Malthus and his theory of population. Our mother-country is infinitely prolific. She can, if she is properly managed, support ten times the population she is now sustaining.

Jadu. But don't you think that trees tend to the formation of clouds and of rain? I think it is a great mistake the Government is making in allowing forests to be cut down for purposes of fuel and of building. Perhaps the denudation of forests in various parts of the country has some-

thing to do with the want of rain. Don't you think that a system of planting trees in different parts of the country if judiciously carried on, might prevent drought and thus prevent famines ?

Pyari. I dare say, it would in a small way, but that would be merely a homœopathic dose. It would scarcely touch the evil.

Syama. My friends, you are all wrong. Before you can properly prescribe for a disease you must find out its cause. You say drought is the cause of famine, and you are right in saying so. But, pray, what is the cause of drought ? Want of rain. But what is the cause of the want of rain ? Why does not God send rain ? I was reading in some Christian newspaper that God withholds rain from the Hindus because they are idolators ; *ergo*, the paper concludes, if the Hindus wish to escape from famines they should leave off their idolatry and turn Christians.

Prem. I don't think, my friend, you ought to ridicule the religious convictions of people. I may tell you at once that although I am a Christian, and the only Christian in this Club as my friend Maulavi Imdad Ali is the only Muhammadan, I do not agree with the views of the journal you allude to. And yet at the same time I must say that so far from ridiculing the men who hold those views I respect and honor them. It may be deemed no doubt presumptuous to pry into the secret counsels of the Divine Mind, and to say that particular judgments are the effects of particular sins ; it is nevertheless true that judgments are sent by God upon nations for their shortcomings and sins. This principle is, I think, maintained by the Hindu, the Muhommadan, and the Christian alike. The pious Hindu thinks that famines, wars, plagues, are the effects of the Kali Yuga, that is to say, of the general depravity of the human race. The Christian and, if I mistake not, the Muhammadan hold similar views.

Imdad. Exatly so ; we hold the same views.

Prem. I think the general principle must be admitted by every

one who admits that there is a God, and that He is the moral Governor of the universe. The mistake of some pious Christians lies in this, that they ascribe particular national judgments to particular national sins. I remember some years ago an eloquent Baptist minister in Calcutta preached a sermon, which he afterwards published, in which he maintained that the famine in Orissa was owing to the Opium trade carried on by the Government with China. I think the good man was guilty of what logicians call *fallacia divisionis*, or the fallacy of division. A thing may be true collectively, but it may be false distributively. The general principle that national judgments are effects of national sins is true, and must be admitted to be true by every one that believes in the divine government of the universe; but the principle is not true when applied to particular cases.

Radha. Allow me, gentlemen, to wind up this evening's discussions with one short remark. The constructing of canals, the multiplying of railways, the planting of trees, and emigration, may be all good, each in its own way; but there can be no effectual, no permanent good unless the condition of the people, and especially of the peasantry, is raised. The people are in a state of abject poverty. The slightest rise in the prices of the necessaries of life inflicts great hardship upon them. That would not be the case if they were well-to-do. The great means therefore for the prevention of famines is the improvement of the condition of the people. And this improvement can be effected chiefly by two causes—the reduction of taxation and the diffusion of education. The late Mr. J. C. Marshman, who knew India better than almost any other human being, gave it as his deliberate opinion that India could be well governed at a cost of thirty crores of Rupees. It is worth while making the experiment. Reduce taxation, diffuse education, and you will render famines all but impossible.

DR. DUFF ON THE FAMINE.

As there has been some misrepresentation both in India and in England of the remark made by the Rev. Dr. Duff on the donation of Her Majesty the Empress of India to the Indian Famine Fund, we deem it proper to give circulation to that part of the Reverend Doctor's letter which refers to the subject. The misrepresentation originated with that stupid and obscene weekly journal which, with singular propriety, calls itself *Vanity Fair*; and it has been copied in many of the Indian papers. Our readers will find in the letter neither the "disloyalty" nor the "bad taste" with which the writer has been accused. The letter was written from Bad Neunohr in Rhenish Prussia whither the Doctor had gone on medical advice.

"Heretofore, famines as destructive as the present have visited and desolated particular districts or even whole provinces of India. But never before, so far as I know, has India been visited with so widespread a famine as the present. It is now, in varying degrees, all but universal over a vast realm, as large as all Europe, deducting Russia. It is this all but universality which renders the present famine so unique in its scale of magnitude and virulence—so absolutely without a parallel. The grand and piercingly clamant demand now is for sympathy and help—sympathy and help for myriads of the actually perishing by starvation and want—myriads as surely sinking into the jaws of inevitable destruction, as if they were encompassed with the rapidly rising waters of a general deluge, or exposed to be devoured by ten thousand thousand ferocious monsters, hitherto unheard of in story or in song.

"What, then, is to be most effectually done? is the question of questions. The Indian Government has already done nobly, and has nobly resolved to continue to do so—ready to lavish the resources of the Empire on the gigantic task of rescuing as many helpless millions as possible from their threatened frightful doom. But they declare their utter inability, with all the resources of the Empire at their command, commensurately to meet the tremendous emergency of the crisis. Already in spite of the Herculean efforts put forth, half a million—a number exceeding the entire population of Glasgow—has miserably succumbed to a slow, lingering, cruel death by sheer starvation. And the calculation, on clearly ascertained

data, is, that ere the famine at soonest can be expected to terminate, four millions more—a population considerably larger than that of all Scotland—will have succumbed in like manner, to be devoured by ravenous beasts of prey, or by starving fellow-creatures turned into cannibals by the resistless cravings of sinking nature; while millions more still, who may now survive, will be reduced to emaciated skeletons, and be ready to fall a prey to every ordinary disease or temporary epidemic. An appeal, therefore, loud as the voice of many thunders, has reached these British shores for help! help! help!

“To this appeal there has been already a considerable response at the London Mansion-House and elsewhere, but nothing, nothing, nothing like what it ought to be. I must frankly own that I have been sorely disappointed with two things—the comparatively small number of donors in such a city as London, the largest in the world; and second, the comparative smallness of most of the sums contributed in such a city as London, the richest in the world.

“Among the contributors are happily included members of the Royal Family. But with all my unfeigned esteem and reverence, in common with every loyal British subject, for our admirable and gracious model Sovereign, Queen Victoria, I unreservedly but humbly confess to a feeling of disappointment at the relative smallness of her donation. As Empress of India, methinks that her donation ought to have been the largest of individual contributions; and, instead of £500 it ought to have been at least £5000. Then would others at home of colossal incomes be encouraged and constrained to follow proportionally such an example. And sure I am that the people of India, who are lynx-eyed in such matters, would duly appreciate and gratefully remember the largeness and effect of such imperial munificence. But, perhaps, her gracious Majesty may have made her donation in ignorance at the time of the incalculable extent and magnitude of the famine and death-smitten territory. On the part of the Prince of Wales, I cannot but reckon a donation of 500 guineas as very handsome. As regards other donations, the most liberal I have noted is that of Coutts & Co.; but, with their enormous Cræsus-like wealth, they might well have doubled or quadrupled the £1000.

“But of the Blanks, who, so far as I have yet seen, have contributed nothing, the number is simply prodigious and appalling. What for instance, have the Bishops and Archbishops of the Church of England done? What are they intending to do? What lively interest have they yet as a body manifested in the torturing sufferings of dying millions? How much have they personally contributed to the Relief Fund in order to stimulate others by their exemplary bounteousness? What have they done, individually and collectively, in the way of issuing a fervent appeal to all their

clergy, earnestly exhorting every one of them to lay the astounding exigency, with emphasis and pathos, before their several congregations, urging every member to contribute according to his or her ability?

"And where, with a few praiseworthy exceptions, are all the peers of the realm—dukes, marquises, earls, viscounts, and barons, with their huge revenues, palatial edifices, and extensive hereditary domains? Where, with a few exceptions, the wealthy landed gentry, merchant princes, leading manufacturers, and commercial traders of England?—many of whom have amassed enormous fortunes from their varied connections, relationships, and transactions with India.

"As regards Scotland, Glasgow, its commercial capital, its largest and wealthiest city, has *begun* the good work; but, alas, how lamentably far behind for such a city the number and amount of its individual and aggregate contributions! Edinburgh, its civil and political capital, has tardily, and with apparent reluctance, followed suit; but alas, after what a poor, scurvy, and niggardly fashion! All this I write coolly, calmly, dispassionately, in the interests of truth, fidelity, and philanthropy.

"With regard to Churches, in a crisis of such unparalleled extent and severity, irrevocably affecting the vital temporal destiny of millions of fellow-subjects, as well as the credit, character, and it may be, the stability and permanence of the British Empire, what could be more seemly, more congruous, than for the Moderators of the Assemblies of the Established and Free Churches, and the United Presbyterian Synod, to call a special meeting of the Commissioners of Assembly, and of the Synod, solemnly to confess our sins and shortcomings in the past; to invoke the blessing of heaven on the efforts now made, or to be made for the rescue of millions from cruel sufferings and a premature grave; and to pour out the spirit of repentance on the whole Indian population that they might turn from their dumb idols to serve the one living and true God? and then to give the official weight of the authority of the different Churches to an appeal to all ministers speedily to lay the subject intelligibly and impressively before their several congregations; in the assurance that if they did so, there is not a member or adherent or occasional hearer who would not rejoice to respond according to their respective abilities? All of these Churches have missions in India, with the view of giving to the spiritually destitute of the bread of life and the water of life.

"It ought to be distinctly borne in mind that there is a loud and absolute call for *haste*. While people at home are lagging behind, hesitating or sluggishly pondering what to do, scores, hundreds, yea thousands are yonder daily sinking into inanition and death. Never was there a case, in which the proverb was more applicable—"bis dat qui cito date"—he gives twice, or double, who gives quickly.

“And why might not Lord Carnarvon make an earnest appeal to the British Colonies? From what I actually know of several of these, I venture confidently to say, that, if he did so, there would be a prompt and generous response. And why should not our noble and generous Queen, with the advice of her Ministry and Privy Council, proclaim a day of national fast, humiliation, and supplication, as was appropriately done, if my memory does not fail me, with signal success and excellent effect, in the crisis of the Indian mutiny and rebellion?”

THE FOLK-TALES OF BENGAL.

By Mother Goose.

XI. THE ADVENTURES OF TWO THIEVES AND OF THEIR SONS.

PART I.

Once on a time there lived two thieves in a village who earned their livelihood by stealing. As they were well-known thieves, every act of theft in the village was ascribed to them whether they committed it or not; they therefore left the village and, being resolved to support themselves by honest labour, went to a neighbouring town for service. Both of them were engaged by a householder; the one had to tend a cow, and the other to water a *champaka* plant. The older thief began watering the plant early in the morning, and as he had been told to go on pouring water till some of it collected itself round the foot of the plant he went on pouring bucketful after bucketful: but to no purpose. No sooner was the water poured on the foot of the plant than it was forthwith sucked up by the thirsty earth; and it was late in the after-noon when the thief tired with drawing water laid himself down on the ground, and fell asleep. The younger thief fared no better. The cow which he had to tend was the most vicious in the whole country. When taken out of the village for pasturage it galloped away to a great distance with its tail erect; it ran from one paddy-field to another, and ate the corn and trod upon it; it entered into sugar-cane plantations and destroyed the sweet cane;—for all which damage and acts of trespass the neat-herd was soundly rated by the owners of the fields. Wha^u

with running after the cow from field to field, from pool to pool; what with the abusive language poured not only upon him, but upon his forefathers up to the fourteenth generation, by the owners of the fields the corn of which had been destroyed,—the younger thief had a miserable day of it. After a world of trouble he succeeded about sunset in catching hold of the cow, which he brought back to the house of his master. The older thief had just roused himself from sleep when he saw the younger one bringing in the cow. Then the elder said to the younger—“Brother, why are you so late in coming from the fields?”

Younger. What shall I say, brother? I took the cow to that part of the meadow where there is a tank, near which there is a large tree. I let the cow loose, and it began to graze about without giving the least trouble. I spread my *gamchha** upon the grass under the tree; and there was such a delicious breeze that I soon fell asleep; and I did not awake till after sunset; and when I awoke I saw my good cow grazing contentedly at the distance of a few paces. But how did you fare, brother?

Elder. O as for me, I had a jolly time of it. I had poured only one bucketful of water on the plant, when a large quantity rested round it. So my work was done, and I had the whole day to myself. I laid myself down on the ground; I meditated on the joys of this new mode of life; I whistled; I sung, and at last fell asleep. And I am up only this moment.

When this talk was ended, the older thief believing that what the younger thief had said was true, thought that tending the cow was more comfortable than watering the plant; and the younger thief, for the same reason, thought that watering the plant was more comfortable than tending the cow: each therefore resolved to exchange his own work for that of the other.

Elder. Well, brother, I have a wish to tend the cow. Suppose to-morrow you take my work, and I yours. Have you any objection?

* A towel used in bathing.

Younger. Not the slightest, brother. I shall be glad to take up your work, and you are quite welcome to take up mine. Only let me give you a bit of advice. I felt it rather uncomfortable to sleep nearly the whole of the day on the bare ground. If you take a *charpoy*† with you, you will have a merry time of it.

Early the following morning the older thief went out with the cow to the fields, not forgetting to take with him a *charpoy* for his ease and comfort; and the younger thief began watering the plant. The latter had thought that one bucketful, or at the outside, two bucketfuls of water would be enough. But what was his surprise when he found that even a hundred bucketfuls were not sufficient to saturate the ground around the roots of the plant. He was dead tired with drawing water. The sun was almost going down, and yet his work was not over. At last he gave it up through sheer weariness.

The older thief in the fields was in no better case. He took the cow beside the tank which the younger thief had spoken of, put his *charpoy* under the large tree hard by, and then let the cow loose. As soon as the cow was let loose it went scampering about in the meadow, jumping over hedges and ditches, running through paddy fields, and injuring sugarcane plantations. The older thief was not a little put about. He had to run about the whole day, and to be insulted by the people whose fields had been trespassed upon. But the worst of it was, that our thief had to run about the meadow with the "*charpoy*" on his head, for he could not put it anywhere for fear it should be taken away. When the other neat-herds who were in the meadow saw the older thief running about in breathless haste after the cow with the *charpoy* on his head, they clapped their hands and raised shouts of derision. The poor fellow, hungry and angry, bitterly repented of the exchange he had made. After infinite trouble, and with the help of the other neat-herds, he at last caught hold of the precious cow, and brought it home long after the village lamps had been lit.

† A sort of bed made of rope supported by posts of wood.

When the two thieves met in the house of their master, they merely laughed at each other without speaking a word. Their dinner over, they laid themselves to rest when there took place the following conversation :—

Younger.—Well, how did you fare, brother ?

Elder.—Just as you fared, and perhaps some degrees better.

Younger.—I am of opinion that our former trade of thieving was infinitely preferable to this sort of honest labour as people call it.

Elder.—What doubt is there of that ? But, by the gods, I have never seen a cow which can be compared to this. It has no second in the world in point of viciousness.

Younger.—A vicious cow is not a rare thing. I have seen some cows as vicious. But have you seen a plant like this *champaka* plant which you were told to water. I wonder what becomes of all the water that is poured round about it. Is there a tank below its roots ?

Elder.—I have a good mind to dig round it and see what is beneath it.

Younger.—We better do so this night when the good man of the house and his wife are asleep.

At about midnight the two thieves took spades and shovels and began digging round the plant. After digging a good deal the younger thief lighted upon some hard thing against which the shovel struck. The curiosity of both was excited. The younger thief saw that it was a large jar ; he thrust his hand into it and found that it was full of gold mohurs. But he said to the older thief—"O, it is nothing ; it is only a large stone." The older thief, however, suspected that it was something else ; but he took care not to give vent to his suspicion. Both agreed to give up digging as they had found nothing ; and they went to sleep. An hour or two after, when the older thief saw that the younger thief was asleep, he quietly got up and went to the spot which had been digged. He saw the jar filled with gold mohurs. Digging a little near it, he found another jar also filled with gold mohurs. Overjoyed to find the treasure, he resolved to secure it.

He took up both the jars, went to the tank which was near and from which water used to be drawn for the plant, and buried them in the mud of its bank. He then returned to the house, and quietly laid himself down beside the younger thief who was then fast asleep. The younger thief, who had first found the jar of gold mohurs, now woke, and softly stealing out of bed, went to secure the treasure he had seen. On going to the spot he did not see any jar; he therefore naturally thought that his companion the older thief had secreted it somewhere. He went to his sleeping partner, with a view to discover if possible by any marks on his body the place where the treasure had been hidden. He examined the person of his friend with the eye of a detective, and saw mud on his feet and near the ancles. He immediately concluded the treasure must have been concealed somewhere in the tank. But in what part of the tank? On which bank. His ingenuity did not forsake him here. He walked round all the four banks of the tank. When he walked round three sides, the frogs on them jumped into the water; but no frogs jumped from the fourth bank. He therefore concluded that the treasure must have been buried on the fourth bank. In a little he found the two jars filled with gold mohurs; he took them up, and going into the cow-house brought out the vicious cow he had tended, and put the two jars on its back. He left the house and started for his native village.

When the older thief at crow-cawing got up from sleep, he was surprised not to find his companion beside him. He hastened to the tank and found that the jars were not there. He went to the cow-house and did not see the vicious cow. He immediately concluded the younger thief must have run away with the treasure on the back of the cow. And where could he think of going? He must be going to his native village. No sooner did this process of reasoning pass through his mind than he resolved forthwith to set out and overtake the younger thief. As he passed through the town he invested all the money he had in a costly pair of shoes covered with gold lace. He walked very fast, avoiding the public road and making short cuts. He descried

the younger thief trudging on slowly with his cow. He went before him in the highway about a distance of 200 yards, and threw down on the road one shoe. He walked on another 200 yards and threw the other shoe at a place near which was a large tree; amid the thick leaves of that tree he hid himself. The younger thief coming along the public road saw the first shoe and said to himself—"What a beautiful shoe that is! It is of gold lace. It would have suited me in my present circumstances now that I have got rich. But what shall I do with one shoe?" So he passed on. In a short time he came to the place where the other shoe was lying. The younger thief said within himself—"Ah here is the other shoe! What a fool I was, that I did not pick up the one I first saw! However it is not too late. I'll tie the cow to yonder tree and go for the other shoe." He tied the cow to the tree, and taking up the second shoe went for the first lying at a distance of about 200 yards. In the meantime the older thief got down from the tree, loosened the cow, and drove it towards his native village avoiding the king's highway. The younger thief on returning to the tree found that the cow was gone. He of course concluded that it could have been done only by the older thief. He walked as fast as his legs could carry him and reached his native village long before the older thief with the cow. He hid himself near the door of the older thief's house. The moment the older thief arrived with the cow, the younger thief accosted him saying—"So you are come safe, brother. Let us go in and divide the money." To this proposal the older thief readily agreed. In the inner yard of the house the two jars were taken down from the back of the cow; they went to a room, bolted the door, and began dividing. Two mohurs were taken up by the hand, one was put in one place, and the other in another; and they went on doing that till the jars became empty. But last of all one gold mohur remained. The question was—Who was to take it? Both agreed that it should be changed the next morning, and the silver cash equally divided. But with whom was the single mohur to remain? There was not a little wrangling about the matter. After a great deal of yea and nay, it was

settled that it should remain with the older thief, and that next morning it should be changed and equally divided.

At night the older thief said to his wife and the other women of the house—"Look here, ladies, the younger thief will come to-morrow morning to demand the share of the remaining gold mohur; but I don't mean to give it to him. You do one thing to-morrow. Spread a cloth on the ground in the yard. I will lay myself on the cloth pretending to be dead; and to convince people that I am dead, put a *tulasi** plant near my head. And when you see the younger thief coming to the door, you set up a loud cry and lamentation. Then he will of course go away, and I shall not have to pay his share of the gold mohur." To this proposal the women readily agreed. Accordingly the next day about noon, the older thief laid himself down in the yard like a corpse with the sacred basil near his head. When the younger thief was seen coming near the house, the women set up a loud cry, and when he came nearer and nearer, wondering what it all meant, they said—"O where did you both go? what did you bring? what did you do to him? look, he is dead." So saying they rent the air with their cries. The younger thief seeing through the whole, said, "Well, I am sorry my friend and brother is gone. I must now attend to his funeral. You all go away from this place, you are but women. I'll see to it that the remains are well burnt." He brought a quantity of straw and twisted it into a rope, which he fastened to the legs of the deceased man, and began tugging him, saying that he was going to take him to the place of burning. While the older thief was being dragged through the streets, his body was getting dreadfully scratched and bruised, but he held his peace, being resolved to act his part out, and thus escape giving the share of the gold mohur. The sun had gone down when the younger thief with the corpse reached the place of burning. But as he was making preparations for a funeral pile he remembered that he had not brought fire with him. If he went for fire leaving the older thief behind, he would undoubtedly run away. What

* The sacred basil.

then was to be done? At last he tied the straw rope to the branch of a tree and kept the pretended corpse hanging in the air, and he himself climbed into the tree and sat on that branch, keeping tight hold of the rope lest it should break, and the old thief run away. While they were in this state, a gang of robbers passed by. On seeing the corpse hanging, the head of the gang said—“This raid of ours has begun very auspiciously. Brahmans and Pandits say that if on starting on a journey one sees a corpse, it is a good omen. Well, we have seen a corpse, it is therefore likely that we shall meet with success this night. If we do, I propose one thing, on our return let us all first burn this dead body and then return home.” All the robbers agreed to this proposal. The robbers then entered into the house of a rich man in the village, put its inmates to the sword, robbed it of all its treasures, and withal managed it so cleverly that not a mouse stirred in the village. As they were successful beyond measure, they resolved on their return to burn the dead body they had seen. When they came to the place of burning they found the corpse hanging as before, for the older thief had not yet opened his mouth lest he should be obliged to give half of the gold mohur. The thieves dug a hollow in the ground, brought fuel and laid it upon the hollow. They took down the corpse from the tree, and laid it upon the pile; and as they were going to set it on fire, the corpse gave out an unearthly scream and jumped up. That very moment the younger thief jumped down from the tree with a similar scream. The robbers were frightened beyond measure. They thought that a *Dana* (evil spirit) had possessed the corpse, and that a ghost jumped down from the tree. They ran away in great fear, leaving behind them the money and the jewels which they had obtained by robbery. The two thieves laughed heartily, took up all the riches of the robbers, went home, and lived merrily for a long time.

PART II.

The older thief and the younger thief had one son each. As they had been so far successful in life by practising the art of

thieving, they resolved to train up their sons to the same profession. There was in the village a Professor of the Science of Roguery who took pupils, and gave them lessons in that difficult science. The two thieves put their sons under this renowned Professor. The son of the older thief distinguished himself very much, and bade fair to surpass his father in the art of stealing. The lad's cleverness was tested in the following manner. Not far from the Professor's house there lived a poor man in a hut, upon the thatch of which climbed a creeper of the gourd kind. In the middle of the thatch, which was also its topmost part, there was a splendid gourd which the man and his wife watched day and night. They certainly slept at night, but then the thatch was so old and rickety that if even a mouse went up to it bits of straw and particles of earth used to fall inside the hut, and the man and his wife slept right below the spot where the gourd was; so that it was next to impossible to steal the gourd without the knowledge of its owners. The Professor said to his pupils—for he had many—that any one that stole the gourd without being caught would be pronounced the dux of the school. Our older thief's son at once accepted the offer. He said he would steal away the gourd if he were allowed the use of three things, namely, a string, a cat and a knife. The Professor allowed him the use of these three things. Two or three hours after nightfall, the lad furnished with the three things mentioned above sat behind the thatch under the eaves, listening to the conversation carried on by the man and his wife lying in bed inside the hut. In a short time the conversation ceased. The lad then concluded that they both must have fallen asleep. He waited half an hour longer, and hearing no sound inside, gently climbed up on the thatch. Chips of straw and particles of earth fell upon the couple sleeping inside; the woman woke up and rousing her husband said—"Look there, some one is stealing the gourd." That moment the lad squeezed the throat of the cat, and Puss immediately gave out her usual "Mew! mew! mew!" The husband said—"Don't you hear the cat mewing? There is no thief; it is only a cat." The lad in the meantime cut the gourd

from the plant by his knife, and tied the string which he had with him to its stalk. But how was he to get down without being discovered and caught, especially as the man and the woman were now awake? The woman was not convinced that it was only a cat, the shaking of the thatch, and the constant falling of bits of straw and particles of dust made her think that it was a human being that was upon the thatch. She was telling her husband to go out and see whether a man was not there; but he maintained that it was only a cat. While the man and woman were thus disputing with each other, the lad with great force threw down the cat upon the ground, on which the poor animal purred most vociferously; and the man said aloud to his wife—"There it is, you are now convinced that it was only a cat." In the meantime, during the confusion created by the clamour of the cat and the loud talk of the man, the lad quietly came down from the thatch with the gourd tied to the string. Next morning the lad produced the gourd before his teacher and described to him and to his admiring comrades the manner in which he had committed the theft. The Professor was in extasy, and remarked—"The worthy son of a worthy father." But the older thief, the father of our hopeful genius, was by no means satisfied that his son was as yet fit to enter the world. He wanted to prove him still further. Addressing his son he said—"My son, if you can do what I tell you, I'll think you fit to enter the world. If you can steal the gold chain of the Queen of this country from her neck, and bring it to me, I'll think you fit to enter the world." The gifted son readily agreed to do the daring deed.

The young thief—for so we shall now call the son of the older thief—made a reconnaissance of the palace in which the king and queen lived. He reconnoitered all the four gates, and all the outer and inner walls as far as he could; and gathered incidentally a good deal of information, from people living in the neighbourhood, regarding the habits of the king and queen, in what part of the palace they slept, what guards there were near the bedchamber, and who, if any, slept in the antechamber. Armed with all this knowledge the young thief fixed upon one

dark night for doing the daring deed. He took with him a sword, a hammer and some large nails, and put on very dark clothes. Thus accoutred he went prowling about the Lion gate of the palace. Before the zenana* could be got at, four doors, including the Lion gate, had to be passed; and each of these doors had a guard of sixteen stalwart men. The same men, however, did not remain all night at their post. As the king had an infinite number of soldiers at his command, the guards at the doors were relieved every hour; so that once every hour at each door there were thirty-two men present, consisting of the relieving party and of the relieved. The young thief chose that particular moment of time for entering each of the four doors. At the time of relief when he saw the Lion gate crowded with thirty-two men, he joined the crowd without being taken notice of; he then spent the hour preceding the next relief in the large open space and garden between two doors; and he could not be taken notice of, as the night as well as his clothes were pitch dark. In a similar manner he passed the second door, the third door, and the fourth door. And now the queen's bedchamber stared him in the face. It was in the third loft; there was a bright light in it; and a low voice was heard as that of a woman saying something in a humdrum manner. The young thief thought that the voice must be the voice of a maidservant reciting a story, as he had learnt was the custom in the palace every night, for composing the king and queen to sleep. But how to get up into the third loft? The inner doors were all closed, besides there were guards everywhere. But the young thief had with him nails and a hammer: why not drive the nails into the wall and climb up by them? True: but the driving of nails into the wall would make a great noise which would rouse the guards, and possibly the king and queen,—at any rate the maid-servant reciting stories would give the alarm. Our erratic genius had considered that matter well before engaging in the work. There is a water-clock

* Zenana is not the name of a province in India, as the good people of Scotland the other day took it to be, but the innermost department of a Hindu or Muhammadan house which the women occupy.

in the palace which shows the hours ; and at the end of every hour a very large Chinese gong is struck, the sound of which is so loud that it is not only heard all over the palace, but over most part of the city ; and the peculiarity of the gong, as of every Chinese gong, was that nearly one minute must elapse after the first stroke before the second stroke could be made, to allow the gong to give out the whole of its sound. The thief fixed upon the minutes when the gong was struck at the end of every hour for driving nails into the wall. At ten o'clock when the gong was struck ten times, the thief found it easy to drive ten nails into the wall. When the gong stopped, the thief also stopped, and either sat or stood quiet on the ninth nail catching hold of the tenth which was above the other. At eleven o'clock he drove into the wall in a similar manner eleven nails, and got a little higher than the second story ; and by twelve o'clock he was in the loft where the royal bedchamber was. Peeping in he saw a drowsy maid-servant drowsily reciting a story, and the king and queen apparently asleep. He went stealthily behind the story-telling maid-servant and took his seat. The queen was lying down on a richly furnished bedstead of gold beside the king. The massive chain of gold round the neck of the queen was gleaming in candle-light. The thief quietly listened to the story of the drowsy maid-servant. She was becoming more and more sleepy. She stopped for a second, nodded her head, and again resumed the story. It was plain she was under the influence of sleep. In a moment the thief cut off the head of the maid-servant by his sword, and himself went on reciting for some minutes the story which the woman was telling. The king and queen were unconscious of any change as to the person of the story-teller, for they both were in deep sleep. He stripped the murdered woman of her clothes, put them on himself, tied up his own clothes in a bundle, and walking softly, gently took off the chain from the neck of the queen. He then went through the rooms downstairs, ordered the inner guard to open the door as she was obliged to go out of the palace for purposes of necessity. The guards seeing that it was the queen's maid-servant readily allowed

her to go out. In the same manner, and with the same pretext, he got through the other doors, and at last out into the street. That very night, or rather morning, the young thief put into his father's hand the gold chain of the queen. The older thief could scarcely believe his own eyes. It was so like a dream. His joy knew no bounds. Addressing his son he said—"Well done, my son; you are not only as clever as your father, but you have beaten me hollow. The gods give you long life, my son."

Next morning when the king and queen got up from bed, they were shocked to see the maid-servant lying in a pool of blood. The queen also found that her gold chain was not round her neck. They could not make out how all this could have taken place. How could any thief manage to elude the vigilance of so many guards? How could he get into the queen's bedchamber? And how could he again escape? The king found from the reports of the guards that a person calling herself the royal maid-servant had gone out of the palace some hours before dawn. All sorts of enquiries were made, but in vain. Proclamation was made in the city; a large reward was offered to any one who would give information tending to the apprehension of the thief and murderer. But no one responded to the call. At last the king ordered a camel to be brought to him. On the back of the animal were placed two large bags filled with gold mohurs. The man taking charge of the bags upon the camel was ordered to go through every part of the city making the following challenge:—"As the thief was daring enough to steal away a gold chain from the neck of the queen, let him further show his daring by stealing the gold mohurs from the back of this camel." Two days and nights the camel paraded through the city, but nothing happened. On the third night as the camel-driver was going his rounds he was accosted by a *sannyasi*,* who sat on a tiger's skin before a fire and near whom was a monstrous pair of tongs. This *sannyasi* was no other than the young thief in disguise. The *sannyasi* said to the camel-driver—"Brother, why are you going through the city in this manner? Who is there so daring

* A religious mendicant.

as to steal from the back of the king's camel? Come down friend, and smoke with me." The camel-driver alighted, tied the camel to a tree on the spot, and began smoking. The mendicant plied him not only with tobacco, but with *ganja* and other intoxicating drugs, so that in a short time the camel-driver became quite intoxicated and fell asleep. The young thief led away the camel with the treasure on its back in the dead of night through narrow lanes and bye-paths to his own house. That very night the camel was killed, and its carcass buried in deep pits in the earth, and the thing was so managed that no one could discover any trace of it.

The next morning when the king heard that the camel-driver was lying drunk in the street, and that the camel had been made away with together with the treasure, he was almost beside himself with anger. Proclamation was made in the city to the effect that whoever caught the thief would get the reward of a lakh of Rupees. The son of the younger thief—who, by the way, was in the same School of Roguery with the son of the older thief, though he did not distinguish himself so much,—now came to the front and said that he would apprehend the thief. He of course suspected that the son of the older thief must have done it—for who so daring and clever as he? In the evening of the following day, the son of the younger thief disguised himself as a woman, and coming to that part of the town where the young thief lived, began to weep very much, and went from door to door saying—"O Sirs, can any of you give me a bit of camel's flesh, for my son is dying, and the doctors say nothing but eating camel's meat can save his life. O for pity's sake, do give me a bit of camel's flesh." At last he went to the house of the young thief, and begged of the wife—for the young thief himself was out—to tell him where he could get hold of camel's flesh, as his son would assuredly perish if it could not be got. Saying this he rent the air with his cries, and fell down at the feet of the young thief's wife. Woman as she was, though the wife of a thief, she felt pity for the supposed woman, and said,—“Wait, and I will try and get some camel's flesh for your son.” So saying she secretly went

to the spot where the dead camel had been buried, brought a small quantity of flesh, and gave it to the party. The son of the younger thief was now entranced with joy. He went and told the king that he had succeeded in tracing the thief, and would be ready to deliver him up at night if the king would send some constables with him. At night the older thief and his son were captured, the body of the camel dug out, and all the treasures in the house seized. The following morning the king sat in judgment. The son of the older thief confessed that he had stolen the queen's gold chain, had killed the maid-servant, and had taken away the camel; but he added that the person who had detected him, and his father,—the younger thief—were also thieves and murderers, of which fact he gave undoubted proofs. As the king had promised to give a lakh of Rupees to the detective, that sum was placed before the son of the younger thief. But soon after he ordered four pits to be dug in the earth in which were buried alive, with all sorts of thorns and thistles, the older thief and the younger thief and their two sons.

Here my story endeth,

The Natiya-thorn withereth, &c.

MOTHER GOOSE

XII. THE GHOST-BRAHMAN

Once on a time there lived a poor Brahman who not being a Kulin, found it the hardest thing in the world to get married. He went to rich people and begged of them to give him money that he might marry a wife. And a large sum of money was needed, not so much for the expenses of the wedding, as for giving to the parents of the bride. He begged from door to door, flattered many rich folk, and at last succeeded in scraping together the sum needed. The wedding took place in due time; and he brought home his wife to his mother. After a short time he said to his mother—"Mother, I have no means to support you and wife; I must therefore go to distant countries for getting money somehow or other. I may be away for years, for I won't

return till I get a good sum. In the mean time I'll give you what I have ; you make the best of it, and take care of my wife." The Brahman receiving his mother's blessing set out on his travels. In the evening of that very day, a ghost assuming the exact appearance of the Brahman came into the house. The newly married woman, thinking that it was her husband, said to him—"How is it that you have returned so soon ? You said you might be away for years ; why have you changed your mind ?" The ghost said—"To-day is not a lucky day, I have therefore returned home ; besides I have already got some money." The mother did not doubt but that it was her son. So the ghost lived in the house as if he was its owner, and as if he was the son of the old woman and the husband of the young woman. As the ghost and the Brahman were exactly like each other in every thing, like two peas, the people in the neighbourhood all thought that the ghost was the real Brahman. After some years the Brahman returned from his travels ; and what was his surprize when he found another like him in the house. The ghost said to the Brahman—"Who are you ? what business have you to come to my house ?" "Who am I ?" replied the Brahman, "let me ask who you are. This is my house ; that is my mother, and this is my wife." The ghost said—"Why herein is a strange thing. Every one knows that this is my house, that is my wife, and yonder is my mother ; and I have lived years here. And you pretend this is your house, and that woman is your wife. Your head must have got turned, Brahman." So saying the ghost drove away the Brahman from his house. The Brahman became mute with wonder. He did not know what to do. At last he bethought himself of going to the king and of laying his case before him. The king saw the ghost-Brahman as well as the Brahman, and the one was the picture of the other ; so he was in a fix and did not know how to decide the quarrel. Day after day the Brahman went to the king and besought him to give him back his house, his wife and his mother ; and the king not knowing what to say every time put him off to the following day. Every day the king tells him to—"come to-morrow ;" and

every day the Brahman goes away from the palace weeping and striking his forehead with the palm of his hand, and saying—"What a wicked world this is! I am driven from my own house, and another fellow has taken possession of my house and of my wife! And what a king this is! He does not do justice."

Now, it came to pass that as the Brahman went away every day from the court outside the town, he passed a spot at which a great many cow-boys used to play. They let the cows to graze on the meadow, and they themselves met together under a large tree to play. And they played at royalty. One cow-boy was elected king; another, prime minister or vizier; another, *kotwal* or prefect of the police; and others, constables. Every day for several days together they saw the Brahman passing by weeping. One day the cow-boy-king asked his vizier whether he knew why the Brahman wept every day. On the vizier not being able to answer the question, the cow-boy-king ordered one of his constables to bring the Brahman to him. One of them went and said to the Brahman—"The king requires your immediate attendance." The Brahman replied—"What for? I have just come from the king, and he put me off till to-morrow. Why does he want me again?" "It is our king that wants you—our neat-herd king," rejoined the constable. "Who is neat-herd king?" asked the Brahman. "Come and see," was the reply. The neat-herd king then asked the Brahman why he every day went away weeping. The Brahman then told him his sad story. The neat-herd king, after hearing the whole, said, "I understand your case; I will give you again all your rights. Only go to the king and ask his permission for me to decide your case." The Brahman went back to the king of the country, and begged his Majesty to send his case to the neat-herd king who had offered to decide it. The king, whom the case had greatly puzzled, granted the permission sought. The following morning was fixed for the trial. The neat-herd king, who saw through the whole, brought with him next day a phial with a narrow neck. The Brahman and the ghost-Brahman both appeared at the bar. After a great deal of examination of witnesses and of speech-making, the neat-

herd king said—"Well, I have heard enough. I'll decide the case at once. Here is this phial. Whichever of you will enter into it will be declared by the court to be the rightful owner of the house the title of which is in dispute. Now let me see, which of you will enter." The Brahman said—"You are a neat-herd, and your intellect is that of a neat-herd. What man can enter into such a small phial." "If you cannot enter," said the neat-herd king, "then you are not the rightful owner. What do you say, Sir, to this?" turning to the ghost-Brahman and addressing him, "If you can enter into the phial, then the house and the wife and the mother become yours." "Of course, I will enter," said the ghost. And true to his word, to the wonder of all, he made himself into a small creature like an insect, and entered into the phial. The neat-herd king forthwith corked up the phial, and the ghost could not get out. Then addressing the Brahman the neat-herd king said, "Throw this phial into the bottom of the sea, and take possession of your house, wife and mother." The Brahman did so, and lived happily for many years and begat sons and daughters.

Here my story endeth,

The Natiya-thorn withereth &c.

MOTHER GOOSE.

THE MODEL BABOO PAPERS.

VII. A NEW DISEASE.

I do not know whether the medical faculty has taken a note in their nosology of a new disease which has lately broken out in Bengal. It is chiefly confined to young men, though there have been one or two instances of elderly men having caught the disease. The disease is variously called by various parties; by the learned it is called *cacoethes loquendi*; by the ordinarily educated, *lingual diarrhoea*; and by the vulgar, *spouting*.

Though not a professional man, I shall endeavour to describe some of its symptoms, as I have seen its working in some unfortunate young men within the circle of my acquaintance,

who are afflicted with it. The first symptom is, that the patient has an irresistible inclination to stand on his legs in some elevated place. In an assembly of 300 or 400 people or more, while all other people are quietly sitting in their places, the unhappy young man, who is the subject of this new disease, suddenly gets up on his legs, and mounts a bench or a chair or a table or a platform, utterly careless as to the consequences which may follow the upsetting of his understanding, such as, the breaking of his collar-bone or the dislocation of his knee-joints. I must candidly confess that I have not yet met with any case in which the collar-bone has been actually broken or the knee-joints dislocated; but I fear it may take place any day, especially as the young men who are attacked by this disease are generally light-headed. The second symptom is, that the patient while standing in this elevated place gets a violent fit of volubility. His tongue rolls without ceasing. It is in perpetual motion. Nothing can stop it. Whether sense or nonsense, words follow words in endless succession like the waves of the ocean. It is from this symptom that some people call the disease diarrhoea of the tongue or rather of the mouth, and others call it spouting,—likening it to the incessant outpouring of water,—whether muddy or clear it matters not,—from a water-spout. The mouthing of these unhappy young men is such that I have not seen it exceeded or even equalled by any fish-wife in Bengal. The third symptom I shall mention is, the unearthly loudness of the voice of the patient. The loudness is something frightful. It is as if the patient had got the throat-power of a thousand jackals. I once had the misfortune of standing within the range of this howling; and I must confess my weak nerves could not stand it; I had to run away lest my ear-drum should be shattered into pieces. And I have observed that if any body claps his hand at the time or stamps his foot on the floor, the poor patient becomes more and more maddened, more and more loud, more and more hoars. That this unearthly loudness has made a rupture in the throat or has unstrung the beings, I cannot, in my conscience, take upon myself positively to affirm; but every reasonable man must

admit that there is a tendency to produce those consequences. The fourth and last symptom I have noticed is, convulsive fits. These convulsions show themselves in violent gesticulations, in the clenching of the fist, in the unceasing moving of the hand, in the striking of the table, and in the constant whirling of the head, not unlike those I have witnessed in the inmates of a well-known Asylum in the neighbourhood of this city.

Such being the symptoms of this new disease, it may be asked—Does it end fatally? Well, so far as my experience is concerned—and my experience, it must be remembered, is very limited, for my weak nerves cannot bear either the screeching or the gidding motion of the patients' head—the disease does not end fatally, that is to say the patient does not die. But if it does not end in death, it is followed by some evils. One evil is, that any one who has had an attack of this disease has his mental powers considerably enfeebled. His understanding becomes feeble, his imagination dull, his judgment weak; the only mental power which is not impaired is the memory. A second evil is, that the patient after recovery finds his bump of self-esteem immensely developed. He begins to think he has become somebody. Because some people came during his paroxysm to witness his wild pranks, he thinks he has many admirers. Such is the strange hallucination of his mind that he fancies himself a Cicero or a Demosthenes, or a Chatham or a Burke, just as a mad man fancies himself to be a king or a vizier. There may be other evil consequences, but they have not fallen within the range of my experience.

The question may be asked—What is the cause of this disease? That is a question which can be satisfactorily answered by the Faculty alone. But a layman may suggest the following probable causes:—*First*, lightness in the head, for I have always observed that only light-headed young men are subject to this disease. *Second*, want of ballast in the understanding. Though this is the cause of the other cause, it may be mentioned separately. *Third*, a somewhat excessive development of the bump of self-esteem. I have already mentioned this as an effect of the disease; but it is

also a cause. It exercises a reflex influence. *Fourth*, a large amount of brass ; for who but a brazen-faced fellow can act like a empty-headed mountebank ? .

Now for the remedy. I don't know that the disease is curable ; like cholera and snake-bite, it may, for aught I know, be incurable. But I have found the subjoined specific as a good preventive. It is somewhat presumptuous in me who am not a disciple of Galen to prescribe a remedy for a disease, but experience is the source of all our knowledge. I hope the Faculty will test my receipt. Here it is :—

Three *chhitaks* of Common Sense.

Six *chhitaks* of Knowledge.

Eight *chhitaks* of Modesty.

Two *chhitaks* of Humility.

Mix.

Dose.—One table-spoonful before attending any meeting.

N. B. When taken,
to be well shaken.

DIAGENES.

THE BENGAL MAGAZINE.

OCTOBER, 1877.

HINDU PHILOSOPHY.

By Una.

(Continued from page. 61)

The history of Indian philosophy is involved in obscurity ; but eminent scholars have traced rationalistic speculations to the Mantra period of the Vedas. Such speculations, it seems, became common at the time of Manu. Professor Monier Williams considers that the Kshatriya class were the first to venture upon rationalism, and he quotes certain passages* from the *Chhandogya Upanishad*, from which it is plain that the Kshatriyas were the first to teach the Brahmanas, metaphysical ideas. Buddha was of this class, being the son of king Suddhodana, king of Kapilavasti ; his early history shows that not only was he admitted into the principal schools of some of the important seats of learning as freely as a Brahmana, but he himself became a great reformer and teacher of the Brahmanas themselves. Had we been acquainted with the biographies of all the philosophers who flourished in ancient India, we should have perhaps found among them some who were not Brahmanas ; but for want of any accounts of these eminent persons, we are compelled to presume that they belonged to the first class. Bharata, who was king of India and who consequently belonged to the Ksha-

*. *Indian Wisdom*. p. 51. He quotes the story of Pranahana, king of Panchala and Gautama, *Brahmana*. The king said "since you have sought this information (regarding the nature of the soul and future life) from me, and since this knowledge has never been imparted to any other Brahman before thee, therefore the right of imparting it has remained with the Kshatriyas among all the people of the world."

triya caste, was, as we have seen, the founder of dramatic literature and the inventor of some of the modes of music. Thus we see that at least up to the sixth century before the Christian era, the Brahmanas did not monopolize to themselves all the principal branches of learning, though there was an evident tendency to confine all knowledge to their own body since the community became organized into classes.

The eighth century of the Christian era is an important epoch in the history of the ancient Hindus. It was in this century that the great revivers of Hinduism, especially Sankaracharya, flourished. We have already seen that Buddhism by its simple social and ethical codes which could be easily understood, and by appealing to the feelings of the nation who were hampered by the system of caste and shocked by the cruelties prescribed in the ceremonial practices, became the predominant religion of India. It became the state religion at the time of Asoka. Thus countenanced by kings and the mass of the people, it exercised dominant power from the 6th century B. C. to the 8th century A. D., and pushed Hinduism into a corner. It was a reaction—a revolt from Pantheism to Nihilism. The Brahmanical rites were abandoned, and the Brahmanas lost that power which they had exercised for centuries. The prevalence of the Buddhist religion for so long a period may be ascribed to its parochial system; to the monastic institutions, where education was given to the ignorant, relief to the poor, and medicines to the sick; to the itinerant life of its preachers, whose proselyting zeal was equal to any recorded in modern times; to the latitudinarian principles of the system itself; and to its tendency to exalt human nature, ignoring all philosophical distinctions between the human and the divine.

Haridwara, that hallowed spot of time-honored memory, where the sacred Ganges first left the mountains on her way to deliver the sons of Sagara, where Daksha performed his sacrifice, and Sati became a martyr to the love of her husband, where in the eastern hill of Devachal Gautama passed his days in asceticism, mourning over a love shattered by infidelity,—this

Haridwara was the place where the first attempt was made to revive Hinduism. Badrapadji gave the first blow to Buddhism; he was assisted in his teachings by his disciple Nandana Misra, and won over a multitude of converts; indeed, he did much towards the revival of Hindu rites and ceremonies, but the final success was reserved for Sankaracharya.* The latter preached the *Jnanakanda*, while Padmapada, one of his disciples, preached the *Upasanakanda*. Sankaracharya was a Dravidian: he was the celebrated commentator of some of the Upanishads and the Vedanta. He was the founder of a sect of *Sannyasis* (mendicants) called variously the Sankaracharyas and the Dasanami-dandins. The *Sankaravijaya* does not mention the place of his birth, but he is said to have died at Kanchi. He travelled all over India, and his missionary tour began from Chadambara, making converts to pantheism on his way. The fanatic spirit of the people was roused; they drove away the Buddhists who were obliged to take refuge in the mountains, and in some places they were massacred by the infuriated populace.

Thus the ancient rites and ceremonies were re-introduced: again there was a rebound, and it was from absolute nihilism to a polytheistic creed. The whole of the ancient religion was founded on the several systems of philosophy, which were based on the Vedas. The works that were extant on the ancient Hindu religion could with difficulty be understood even by the learned: the people had forgotten by long disuse the religious customs, and the language of the works themselves had become antiquated during the period of religious anarchy. New books were therefore written for the edification of the people, and were cast on the mould of the ancient works, but owing to the abstruseness of the latter, a new shape was given to them for the easy comprehension of the people. Whatever was metaphorical or figurative before was understood in a literal sense, and advantage was taken of the imperfection of language to convey philosophical ideas by giving them forms which were never contemplated by the original thinkers.

* *Calcutta Review*. CXVI.

Thus a body of literature came into existence known by the name of the Puranas : they were written at different periods varying from the eighth to the sixteenth century of the Christian era. They were called the "fifth Veda," or the Veda of the people, as they profess to contain all rites and ceremonies which the Vedas inculcated, and to settle all disputed questions on matters of religion. These works have been ascribed to Vyasa, the compiler of the Vedas, in order to conceal their modern origin under the honored name of that respected sage, and to give them an authority which they otherwise would not have possessed. It appears from Manu and other writers, who flourished long before the Christian era, that some Puranas were extant before, which are now altogether lost. They were called the *Purana-Sanhitas* or *Mula-Puranas*. It is said that Vyasa had made a *Purana-Sanhita* which he taught his disciple Lomaharshana : the latter had six disciples, three of whom he taught this branch of knowledge, and these three pupils again made three Puranas which were called after their names Savarin-Sanhita, Akritabrani-Sanhita and Sansapayana-Sanhita, founding them on the original work of Vyasa. These were the four old Puranas, and it is said that the modern Puranas were made on the basis of these four ancient Sanhitas.

The criterion of a Purana ought to be its treatment of five different subjects : 1. *sarga*, creation of the universe ; 2. *pratisarga*, its destruction and recreation ; 3. *vansa*, genealogy of the solar, lunar and other races of kings ; 4. *manvantara*, reigns of Manus ; 5. *vansanucharita*, genealogy of celebrated beings, gods and men.* By these features the ancient works were characterized, but among the modern Puranas there are only a few which approach the *pancha-lakshana* or the five peculiarities ; and perhaps the *Vishnu-Purana* is the only one which has strictly conformed to this description. All these Puranas expound the Sankhya blended with the Vedanta system of philosophy. Generally speaking, all of them contain accounts of the creation, genealogies

* সর্গশ্চ প্রতিসর্গশ্চ বংশো মন্বন্তরানি চ ।

বংশানুচরিতৈকৈব পুরাণং পঞ্চলক্ষণম্ ॥

of kings and sages, legends, history, theogonies, philosophical speculations, rituals and ceremonies; also astronomy, geography, and chronology; and in one or two works, anatomy and medicine. Thus the range of their subjects was perfectly encyclopedic. The difference which exists between them is the lead which each of them gives to some legend or other, and the substitution of one story for another.

It is evident from the Puranas that at the time they were written, the country was distracted with sectarian discord, and it is the object of every Purana to exalt some one or other of the Triad,—Brahma, Vishnu and Mahesvara. It does not, however, ignore the existence of other gods, but pays them less respect than the particular god, who is considered as the Supreme Deity. It is noteworthy that pantheism pervades or rather underlies these polytheistic notions, it being the result of the teachings of the great Sankaracharya.

Of the eighteen Puranas,* six exalt Brahma, six Vishnu, and six Siva. Some hold that the Brahma-Purana is the earliest of all the Puranas, being written in the eighth century, whereas others give priority to the Markandeya, on account of its unsectarian character.

By the time these Puranas were completed, not only was the routine of the daily life of the people shackled by rules and formulas, but the whole range of their intellect was circumscribed within a certain prescribed limit, to bound over which was sin against god and man. The anxiety which was felt to prevent a relapse to Buddhism or any other nihilistic creed, and to retain that ascendancy which they had regained, made it necessary for the priesthood to put a restraint upon the thoughts and actions of the people. To strengthen their own position, of the weakness of which they were perfectly conscious, they brought to bear upon it all the force of religious sanction; and they adopted this course, knowing full well the vagueness of the ideas of the people

* The eighteen Puranas are:—the *Brahma*, *Padma*, *Vishnu*, *Siva*, *Bhagavata*, *Naradiya*, *Markandeya*, *Agni*, *Bharishya*, *Brahma-vairagya*, *Linga*, *Varaha*, *Skanda*, *Vamana*, *Kurma*, *Matsya*, *Garuda* and *Brahmanda*.

regarding future life and deliverance. Thus they accomplished their object at the sacrifice of national progress ; for how can progress be achieved unless there be liberty of thought and action ? And what is man without this freedom ? A mere automaton, moving and acting at the will of a set of people who are selfishly inclined upon their own aggrandizement. Downward went the course of degeneracy. The eighteen Upa-Puranas* were composed after the Puranas were completed, and they all possess the general characteristics of the Puranas which in relation to them are called Maha-Puranas.

The Tantras constitute a department of literature similar in character to the Puranas, but they show a still later phase of Hinduism. They embody in them the lowest forms of corruption and superstition which could only have arisen from the most depraved intellect. There are more than one hundred Tantras, and many of them were written only two hundred years ago. They constitute the fifth Veda of the Tantrikas, as the Puranas of the Pauranikas ; and their authorship is ascribed to Siva, as that of the Puranas to Vyasa. They are generally in the form of dialogues between Siva and Durga, the latter inquiring into the easiest mode of deliverance from the sufferings of successive births for the benefit of the people of the Kali Yuga, and the former instructing her in the various forms of mysticism and secret ceremonies. All the Tantras are based on the Sankhya system of philosophy. The Rig-Veda says, "The Divine Spirit breathed without afflation single, with (Shwadha) her who is sustained within him ; other than him nothing existed. First Desire was formed in his mind, and that became the original productive seed ;" and the Sama Veda also speaks to the same purpose : "He felt not delight being alone. He wished another, and instantly became such. He caused his ownself to fall in twain, and thus became husband and wife. He approached her, and

5 The eighteen Upa-Puranas are—*Sanatkumara, Narasinha, Vayaviya, Sivadharmā, Ascharya, Naradiya, Nandikesara, Ausanasa, Kapila, Varuna, Samba, Kalika, Maheswara, Padma, Daiva, Parasara, Maricha and Bhaskara*. But different writers give different names of the Upa-Puranas.

thus were human beings produced.”* These metaphorical expressions were interpreted in a literal sense. The Prakriti of the Sankhya philosophy was identified with Sakti, the female energy of Siva, and thus her form was worshipped as the productive seed of creation.

The original mantra or mystical text, according to the Maha-Nirvana Tantra, is “The Preserver, the Destroyer and the Creator of the universe,—eternal, intelligent, one Brahma;”† this shows that the non-dualistic doctrine of the Vedanta taught by San-karacharya was not lost in this age of idolatry and superstition. But this mantra must be sanctified by the three original *Vijas* sacred to Durga and the five *tathvas*. The latter are the ceremonies by five objects, whose names have the letter *ma* for their initial, or the “five *makaras*” as they are called.‡ The practice of these ceremonies involves sensualism from which a Tiberius would turn his head with shame! The mystic rites that are performed in the midnight orgies of some of the Sakta sects, like the Vamacharis, cast into shade the worst inventions which the most impure imagination can conceive. And the performance of these rites goes by the name of *devotion*, which must be practised for obtaining beatitude! But beatitude is a thing of after-life; it is therefore conceived that the performance of the rites prescribed in the Tantras gives a man wealth and supernatural power in this world. Among the Tantras which advocate these rites, and give minute details of their performance, the *Syama-Rahasya*, the *Devi-rahasya*, the *Rudra yamala*, the *Kular-nava*, and the *Kamakhya*, are the most esteemed. The *Kamakhya* Tantra describes spells for bringing people into subjection, for making them amorous, for making them insane,

* Translated by Wilson in his *Sketch of the Religious sects of the Hindus*.

† ওঁ সচ্চিদেকং ব্রহ্ম ।

‡ Maha-nirvana Tantra, Bk. V. Sls. 22, 23.

মদ্যাং মাংস্যং তথা মৎস্যং যুজ্য মৈথুনমেব চ ।

শক্তিপূজাবিধাবাদ্যে পঞ্চতত্ত্বং প্রকীর্তিতম্ ॥

পঞ্চতত্ত্বং বিনা পূজা অভিচারায় কল্পতে ।

শিলায়াং শস্যবাপে চ বধা নৈবাকুরো ভবেৎ ॥

for making them dumb, deaf &c., for preventing various kinds of evils ; and teaches the language of birds, beasts &c., the worship of the female energy with the adjuncts of wine, flesh-meat, women &c. Some Tantras of the Vamacharis give the ceremonies for the *Sava sadhana*, or revivifying a corpse, for the object of acquiring command over impure spirits. Thus at one period of their history, the Hindus were brought to the vortex of corruption and superstition. But in justice to the Tantras it must be observed that they denounce the rites as reprehensible if they are performed for the sole purpose of sensual gratification : and they even prescribe the quantity of wine which is to be drunk on these occasions.

We have seen that during the Mantra period of the Veda, the elements of nature were adored by the Hindus. From the similarity of the names of some of the natural forces which were worshipped by the ancient Hindus, Parsis, Greeks and Latins, it is evident that the Indo-Aryans did not migrate till nature-worship had been firmly established among the dwellers of ancient Ariana. But in the course of time rationalism began to prevail, and accordingly we find, during the Upanishad period, the Hindus deducing conclusions regarding a great First Cause from the stupendous works of creation. Monotheism became the religion of the land. But, after a long period, the growth of philosophical ideas and inquiries into the nature of God, matter and soul, the religion vacillated between non-dualism, dualism and atheism. Then came the nihilism of the Buddhists : but it is impossible for such a system to retain ascendancy over the popular mind for a long time. The doctrines of the Sankhya philosophy, which greatly influenced the minds of those who had not been converted to Buddhism, were too abstruse to be clearly understood, and accordingly we find in southern India that the Purusha and Prakrita of Kapila were worshipped in the forms of Siva and Durga. Arrian speaks of an image of Durga in Comorin, which he affirms was called after the name of Kumari, one of the epithets of the goddess. Idolatry therefore, if not established earlier, existed in the second century of the Christian era. While Buddhism

was in full force in northern India idolatry was uprearing its head in the extreme south. But between the second and the eighth centuries, many sects arose among the Hindus who retained their ancient faith; and at the time of Sankaracharya we find no less than eighteen sects mentioned in *Sankara-vijaya*. These sects must have greatly contributed to the decline of Buddhism in India.

From the second century to the eleventh century when the Vaishnava reformer, Ramanuja, flourished, Siva and Sakti worship prevailed in the Deccan; and then the generality of the people became converted to the Vaishnava doctrines. Madhvarcharjya, called Purna-prajna in the *Sarvadarsana-sangraha*, was the founder of another sect of Vaishnavas, who made many converts to his doctrines in the Deccan; he flourished in the twelfth century; his object was to reconcile the sects of the Saivas and the Vaishnavas.* The worship of Ramachandra, the hero of the Ramayana, was introduced into the north of India by Ramananda in the fourteenth century, and that of Bala-Krishna by Vallabhacharya in the fifteenth century; the followers of Ramananda are called Ramats, and those of the latter are called Vallabhachariyas or Maharajas. From architectural remains in Orissa, Mr. Fergusson infers that Vaishnavism flourished before Saivism in that province, and that Vaishnava temples existed in the seventh century of the Christian era.

The Puranas and the Upa-Puranas have greatly furthered the views of these sects, especially the worship of Brahma, Vishnu and Siva; but the worship of the first has fallen into desuetude, and it is only in Pushkara in Rajputana that its traces continue, where a temple is dedicated to him and Savitri, his female energy. These gods of the Puranas, as we have already seen, are elaborated out of the personified epithets of the Rig Veda by a literal construction. The worship of Sakti was revived during the Tantrika period; for during the greater portion of the Pauranic times, the faith of the people was

* For the doctrines of Ramanuja and Madhavacharya see the *Sarvadarsana Sangraha* of Madhavacharya.

supplanted by Vaishnavism and Saivism. The principal sects at the time of the Tantra, as at present, were the Saktas, the worshippers of Sakti; the Saivas, the worshippers of Siva; the Vaishnavas, the followers of Vishnu; the Sauras, who adore the sun; and the Ganapatyas, who worship Ganesa, one of the sons of Durga.

THE FOLK-TALES OF BENGAL.

By Mother Goose.

XIII. THE MAN WHO WISHED TO BE PERFECT.

Once on a time a religious mendicant came to a king who had no issue and said to him—"As you are anxious to have a son, I can give to the queen a drug by swallowing which she will give birth to twin sons; but I will give the medicine on this condition that of those twins you will give one to me, and keep the other yourself." The king thought the condition somewhat hard, but as he was anxious to have a son to bear his name and inherit his wealth and kingdom, he at last agreed to the terms. Accordingly the queen swallowed the drug, and in due time gave birth to two sons. The twin brothers became one year old, two years old, three years old, four years old, five years old, and yet the mendicant did not appear to claim his share; the king and queen therefore thought that the mendicant, who was old, was dead, and dismissed all fears from their minds. But the mendicant was not dead but living; he was counting the years carefully. The young princes were put under tutors and made rapid progress in learning as well as in the arts of riding and shooting with the bow; and as they were uncommonly handsome, they were admired by all the people. When the princes were sixteen years old, the mendicant made his appearance at the palace-gate and demanded the fulfilment of the king's promise. The heart of the king and of the queen got dried up within them. They

had thought that the mendicant was no more in the land of the living ; but what was their surprise when they saw him standing at the gate in flesh and blood, and demanding one of the young princes for himself. The king and queen were plunged into a sea of grief. But there was nothing for it but to part with one of the princes ; for the mendicant might by his curse turn into ashes not only both the princes, but also the king, queen, palace and the whole of the kingdom to boot. But which one was to be given away ? The one was as dear as the other. A fearful struggle arose in the heart of the king and queen. As for the young princes, each of them said "I'll go," "I'll go." The younger one said to the elder, "You are older, if only by a few minutes ; you are the pride of my father ; you remain at home, I'll go with the mendicant." The elder said to the younger, "you are younger than I am ; you are the joy of my mother ; you remain at home, I'll go with the mendicant." After a great deal of yea and nay, after a great deal of mourning and lamentation, after the queen had wetted her clothes with her tears, the elder prince was let go with the mendicant. But before the prince left his father's roof he planted with his own hands a tree in the court-yard of the palace and said to his parents and brother—"This tree is my life. When you see the tree green and fresh, then know that it is well with me ; when you see the tree fade in some parts, then know that I am in an ill case ; and when you see the whole tree fade, then know that I am dead and gone." Then kissing and embracing the king and queen and brother, he followed the mendicant.

As the mendicant and the prince were wending their way towards the forest they saw some dog's whelps on the road-side. One of the whelps said to its dam—"Mother, I wish to go with that handsome young man who must be a prince." The dam said—"go ;" and the prince gladly took the puppy as his companion. They had not gone far when upon a tree on the road-side they saw a hawk and its young ones. One of the young ones said to its dam—"Mother, I wish to go with that handsome young man who must be the son of a king." The hawk said—

“go,” and the prince gladly took the young hawk as his companion. So the mendicant, the prince with the puppy and the young hawk went on their journey. At last they went into the depth of the forest far away from the houses of men, where they stopped before a hut thatched with leaves. That was the mendicant’s cell. The mendicant said to the prince—“You are to live in this hut with me. Your chief work will be to cull flowers from the forest for my devotions. You can go on every side except the north. If you go towards the north evil will betide you. You can eat whatever fruit or root you like; and for your drink, you will get it from the brook.” The prince disliked neither the place nor his work. At dawn he used to cull flowers in the forest and give them to the mendicant; after which the mendicant went away somewhere the whole day and did not return till sundown; so the prince had the whole day to himself. He used to walk about in the forest with his two companions—the puppy and the young hawk. He used to shoot arrows at the deer of which there was a great number; and thus made the best of his time. One day as he pierced a stag with an arrow, the wounded stag ran towards the north, and the prince not thinking of the mendicant’s hest, followed the stag which entered into a fine-looking house that stood close by. The prince entered, but instead of finding the deer he saw a young woman of matchless beauty sitting near the door with a dice-table set before her. The prince was rooted to the spot while he admired the heaven-born beauty of the lady. “Come in, stranger,” said the lady, “chance has brought you here, but don’t go away without having with me a game of dice.” The prince gladly agreed to the proposal. As it was a game of risk they agreed that if the prince lost the game he should give his young hawk to the lady; and that if the lady lost it, she should give to the prince a young hawk just like that of the prince. The lady won the game; she therefore took the prince’s young hawk and kept it in a hole covered with a plank. The prince offered to play a second time, and the lady agreeing to it, they fell to it again, on the condition that if the lady won the game she should take the prince’s

puppy, and if she lost it she should give to the prince a puppy just like that of the prince. The lady won again, and stowed away the puppy in another hole with a plank upon it. The prince offered to play a third time, and the wager was that, if the prince lost the game he should give himself up to the lady to be done to by her any thing she pleased ; and that if he won, the lady should give him a young man exactly like himself. The lady won the game a third time ; she therefore caught hold of the prince and put him in a hold covered over with a plank. Now, the beautiful lady was not a woman at all ; she was a Rakhasi who lived upon human flesh, and her mouth watered at the sight of the tender body of the young prince. But as she has had her food that day she reserved the prince for the meal of the following day.

Meantime there was great weeping in the house of the prince's father. His brother used every day to look at the tree planted in the court-yard by his own hand. Hitherto he had found the leaves of a living green colour ; but suddenly he found some leaves fading. He gave the alarm to the king and queen and told them how the leaves were fading. They concluded that the life of the elder prince must be in great danger. The younger prince therefore resolved to go to the help of his brother, but before going he planted a tree in the court yard of the palace, similar to the one his brother had planted, and which was to be the index of the manner of his life. He chose the swiftest steed in the king's stables, and galloped towards the forest. In the way he saw a dog with a puppy, and the puppy thinking that the rider was the same that had taken away his fellow-cub,—for the two princes were exactly like each other—said—“As you have taken away my brother take me also with you”. The younger prince understanding that his brother had taken away a puppy, he took up that cub as a companion. Further on, a young hawk, which was perched on a tree on the roadside, said to the prince—“you have taken away my brother, take me also, I beseech you ;” on which the younger prince readily took it up. With these companions he went into

the heart of the forest where he saw a hut which he supposed to be the mendicant's. But neither the mendicant nor his brother was there. Not knowing what to do or where to go, he dismounted from his horse, allowed it to graze, while he himself sat inside the house. At sunset the mendicant returned to his hut, and seeing the younger prince said—"I am glad to see you, I told your brother never to go towards the north, for evil in that case would betide him ; but it seems, disobeying my orders, he has gone to the north and has fallen into the toils of a Rakhasi who lives there. There is no hope of rescuing him ; perhaps he has already been devoured." The younger prince fourthwith went towards the north where he saw a stag which he pierced with an arrow. The stag ran into a house which stood by, and the younger prince followed it. He was not a little astonished when instead of seeing a stag he saw a woman of exquisite beauty. He immediately concluded from what he had heard from the mendicant that the pretended woman was none other than the Rakshasi in whose power his brother was. The lady asked him to play a game of dice with her. He complied with the request, and on the same conditions on which the elder prince had played. The younger prince won ; on which the lady produced the young hawk from the hole and gave it to the prince. The joy of the two hawks on meeting each other was great. The lady and the prince played a second time, and the prince won again. The lady therefore brought to the prince the young puppy lying in the hole. They played a third time and the prince won a third time. The lady demurred producing a young man exactly like the prince, pretending that it was impossible to get one, but on the prince insisting on the fulfilment of the condition his brother was produced. The joy of the two brothers on meeting each other was great. The Rakshasi said to the princes, "Don't kill me, and I will tell you a secret which will save the life of the elder prince." She then told them that the mendicant was a worshipper of the goddess Kali who had a temple not far off ; that he belonged to that sect of Hindus who seek perfection from intercourse with the spirits of departed men ; that he had already

sacrificed at the altar of Kali six human victims whose skulls could be seen in niches inside her temple; that he would become perfect when the seventh victim would be sacrificed; and that the elder prince was intended for the seventh victim. The Rakshasi then told the prince to go immediately to the temple to find out the truth of what she had said. To the temple they accordingly went. When the elder prince went inside the temple, the skulls in the niches laughed a ghastly laugh. Horror-struck at the sight and sound, he enquired of the cause of the laughter; and the skulls told him that they were glad because they were about to get another added to their number. One of the skulls, as spokesman of the rest, said—"Young prince, in a few days the mendicant's devotions will be completed, and you will be brought into this temple and your head will be cut off, and you will keep company with us. But there is one way by which you can escape that fate and do us good." "O, do tell me," said the prince, "what that way is, and I promise to do you all the good I can." The skull replied—"When the mendicant will bring you into this temple to offer you up as a sacrifice, before cutting off your head he will tell you to prostrate yourself before Mother Kali, and while you prostrate yourself he will cut off your head. But take our advice, when he tells you to bow down before Kali, you tell him that as a prince you never bowed down to any one, that you never knew what bowing down was, and that the mendicant should show it to you by himself doing it in your presence. And when he bows down to show you how it is done, you take up your sword and separate his head from his body. And when you do that, we shall all be restored to life, as the mendicant's vows will be unfulfilled." The elder prince thanked the skulls for their advice, and went into the hut of the mendicant along with his younger brother.

In the course of a few days the mendicant's devotions were completed. On the following day he told the prince to go along with him to the temple of Kali for what reason he did not mention; but, the prince knew it was to offer him up as a victim to the goddess. The younger prince also went with them, but he

was not allowed to go inside the temple. The mendicant then stood in the presence of Kali and said to the prince—"Bow down to the goddess." The prince replied, "I have not, as a prince, bowed to any one; I do not know how to perform the act of prostration. Please show me the way first, and I'll gladly do it." The mendicant then prostrated himself before the goddess; and while he was doing so the prince at one stroke of his sword separated his head from his body. Immediately the skulls in the niches of the temple laughed aloud, and the goddess herself became propitious to the prince and gave him that virtue of perfection which the mendicant had sought to obtain. The skulls were again united to their respective bodies and became living men, and the two princes returned to their country.

Here my story endeth,
The Natiya-thorn withereth, &c.

MOTHER GOOSE.

XIV. A GHASTLY WIFE.

Once on a time there lived a Brahman who had married a wife, and who lived in the same house with his mother. Near his house was a tank, on the embankment of which stood a tree on the boughs of which lived a ghost of the kind called *Sankchinni*.* One night the Brahman's wife had occasion to go to the tank, and as she went she brushed by a Sankchinni who stood near; on which the she-ghost got very angry with the woman, seized her by the throat, climbed into her tree, and thrust her into a hole in the trunk. There the woman lay almost dead with fear. The ghost put on the clothes of the woman and went into the house of the Brahman. Neither the Brahman nor his mother had any inkling of the change. The Brahman thought his wife returned from the tank, and the mother thought that it was her daughter-in-law. Next morning the mother-in-law discovered

* *Sankohninis* or *Sankhachurnis* are female ghosts of white complexion. They usually stand at the dead of night at the foot of trees, and look like sheets of white cloth.

some change in her daughter-in-law. Her daughter-in-law, she knew, was constitutionally weak and languid, and took a long time to do the work of the house. But she had apparently become quite a different person. All of a sudden she had become very active. She now did the work of the house in an incredibly short time. Suspecting nothing, the old woman said nothing either to her son or to her daughter-in-law; on the contrary, she inly rejoiced that her daughter-in-law had turned over a new leaf. But her surprise became every day greater and greater. The cooking of the household was done in much less time than before. When the mother-in-law wanted the daughter-in-law to bring any thing from the next room, it was brought in much less time than was required in walking from one room to the other. The ghost instead of going inside the next room would stretch a long arm—for ghosts can lengthen or shorten any limb of their bodies—from the door and get the thing. One day the old woman observed the ghost doing this. She ordered her to bring a vessel from some distance, and the ghost unconsciously stretched her hand to several yards' distance, and brought it in a trice. The old woman was struck with wonder at the sight. She said nothing to her, but spoke to her son. Both mother and son began to watch the ghost more narrowly. One day the old woman knew that there was no fire in the house, and she knew also that her daughter-in-law had not gone out of doors to get it; and yet, strange to say, the hearth in the kitchen-room was quite in a blaze. She went in and, to her infinite surprise, found that her daughter-in-law was not using any fuel for cooking, but had thrust into the oven her foot which was blazing brightly. The old mother told her son what she had seen, and they both concluded that the young woman in the house was not his real wife but a she-ghost. The son witnessed those very acts of the ghost which his mother had seen. An *Ojha** was therefore sent for. The exorcist came, and wanted in the first instance to ascertain whether the woman was a real woman or a ghost. For this purpose he lighted a piece of turmeric and set it below the nose of

* An exorcist, one who drives away ghosts from possessed persons.

the supposed woman. Now this was an infallible test, as no ghost, whether male or female, can put up with the smell of burnt turmeric. The moment the lighted turmeric was taken near her, she screamed aloud and ran away from the room. It was now plain that she was either a ghost or a woman possessed by a ghost. The woman was caught hold of by main force and asked who she was. At first she refused to make any disclosures, on which the *Ojha* took up his slippers and began belabouring her with them. Then the ghost said with a strong nasal accent—for all ghosts speak through the nose—that she was a *Sank-chinni*, that she lived on a tree by the side of the tank, that she had seized the young Brahmani and put her in the hollow of her tree because one night she had touched her, and that if any person went to the hole the woman would be found. The woman was brought from the tree almost dead; the ghost was again shoe-beaten, after which process on her declaring solemnly that she would not again do any harm to the Brahman and his family, she was released from the spell of the *Ojha* and sent away; and the wife of the Brahman recovered slowly. After which the Brahman and his wife lived many years happily together and begat many sons and daughters.

Here my story endeth,

The Natiya-thorn withereth, &c.

MOTHER GOOSE.

REVIEW OF MR. BOMWETSCH'S BENGALI TRANSLATION OF THE GOSPEL OF MATTHEW.

By the Editor.

MATTHEW. CHAPTER I.

The Rev. C. Bomwetsch of the Church Missionary Society, who has grown grey in the study of the Bible and of biblical literature, and who as a German has mastered the higher criticism of the learned divines of his highly-favoured fatherland, has

lately published a translation into the Bengali language of the Gospel of Matthew from the original Greek. As a translator of the New Testament from the original Greek into Bengali, Mr. Bomwetsch has admirable qualifications. He is, we believe, a sound Greek scholar; he is learned in all the biblical learning of the Germans; and he writes Bengali with an idiomatic simplicity and force quite remarkable in a foreigner. The translation of the New Testament, which is now used in all the Churches of Bengal, is the work of a scholar and missionary of the highest repute, the Rev. Dr. Wenger of the Baptist Missionary Society, also a German though a native of Switzerland. Dr. Wenger is, we believe, a first-rate Greek scholar, has sound judgment, and is master not only of Bengali but also of Sanskrit. Dr. Wenger has devoted his whole life to biblical translation, and has translated the whole of the Bible, both the Old Testament and the New, into Bengali as well as Sanskrit. To no man are Bengali Christians more indebted than to the venerable Dr. Wenger, who has given to them the whole of the Word of God in their mother tongue. Though Mr. Bomwetsch has been engaged a good many years of his missionary life in what is called active missionary work, he has been all his life preparing himself as a biblical translator. Some years ago he published a translation of the Epistle to the Romans with a commentary on it, and has now brought out a translation of the Gospel of Matthew to which he has added some notes. As we have now before us two different Bengali versions of the Gospel of Matthew by two eminent scholars, we think it a most interesting study to compare the one with the other, not, indeed, with a view to praise the one and dispraise the other—of such an ignoble motive we are altogether unconscious—but with a view to arrive, if possible, at a correct rendering of the Holy Scriptures. I do not suppose that the present Bengali version of the Scriptures will be the future Bible of the sixty millions of Bengal; that version must be the work of the natives of the country; but in the mean time every Bengali Christian must feel it to be his duty, no less pleasing than it is imperative, to assist in the right rendering into his mother tongue

of the Word of God. It is with this object that I purpose in this and the following papers to compare Mr. Bomwetsch's translation with Dr. Wenger's. I shall also in the course of this review trace the progress we have made in biblical translation, by comparing Dr. Wenger's and Mr. Bomwetsch's translations, with two other versions which have now been superseded,—Dr. Carey's and Dr. Yates'. My copy of Dr. Carey's Bengali Bible is the edition of 1832 ; and that of Dr. Yates' is the edition of 1845. If I mistake not the latter was brought out by Dr. Wenger after the death of Dr. Yates, but it is substantially the version of Dr. Yates, though Dr. Wenger made some alterations. Dr. Wenger's own last edition, which is called the "Fifth, revised," bears the date of 1874.

The name of the Evangelist. As the name of our Evangelist in the Greek has a *tau* and a *théta*, it is, I think, more correctly represented in Bengali by Mr. Bomwetsch than by previous translators. Dr. Carey, apparently following the English sound, has মাতিউ ; Dr. Yates has মথি ; Dr. Wenger মথি ; and Mr. Bomwetsch মথি.

The Greek word *euangelion* is translated মঙ্গল সমাচার by Dr. Carey ; সুসমাচার by both Drs. Yates and Wenger ; and শুভসমাচার by Mr. Bomwetsch. I think Mr. Bomwetsch's rendering is an improvement ; for I don't think the word সুসমাচার is ever used either in classical or in colloquial Bengali. But why use সমাচার at all ? That word is a purely secular and commercial word ; it is never used in connection with religious messages or biographies. But there is a word meaning exactly the same thing, and used very much as the word *evangel* is used, namely, সন্বাদ. We have in Bengali অকুর সন্বাদ, or the news of Akrur, the uncle of the god Krishna. That phrase is a household phrase amongst the Vaishnavas. শুভ সন্বাদ is perhaps the best rendering of the Greek word.

The Greek preposition *kata* in the title is rendered into রচিত (composed) by Dr. Carey, and into লিখিত (written) by the other translators. I have no particular objection to লিখিত, as we must use a verb ; but মথিকৃত sounds very like *kata Matthæion*.

Chap. I. verse 1. The two important words in this verse are *biblos* and *genesis*. *Genesis* means (Liddell and Scott) origin, source ; birth, manner of birth ; production, generation ; race ; age ; family. That the word here means genealogy is the opinion of a great many commentators ; and it is rendered in that sense by Drs. Carey, Yates and Wenger. *Biblos* means paper, scroll, book. The question is, what is the meaning of the words *biblos geneos* ? Dr. Carey renders them into the “ book of the forefathers ” which conveys quite a wrong meaning. Dr. Yates renders them into “ list of the former race ” ; and Dr. Wenger into “ list of the forefathers.” Dr. Wenger’s rendering no doubt gives the sense of the words as they are generally understood by most commentators. But it may be doubted whether a translator should expound. A translator’s business is to give the rendering of the words as far as possible, leaving readers to put upon them what interpretation they like best. Mr. Bomwetsch translates the words by উদ্ভবগ্রন্থ, or the “book of origin” or generation, as in the authorized English translation, which is as close and literal a rendering as the genius of the two languages will allow. Mr. Bomwetsch puts this verse quite separately from what follows, from which it is plain, I think, that by *genesis* he does not understand “ genealogy.” But whatever meaning may be attached to the word, his translation seems to us to be the more accurate of the two.

The যশ of Mr. Bomwetsch seems to us to be more correct than the যিশ of Dr. Carey, and বীশ of Drs. Yates and Wenger. For the same reason the খৃষ্ট of Mr. Bomwetsch is more correct than the ক্রীষ্ট of Drs. Carey, Yates and Wenger. Dr. Wenger’s अब्राहम is certainly better than the ইব্রাহীম of Dr. Yates ; but Mr. Bomwetsch’s আব্রাহাম is better still. “ Son ” (in the words “ son of Abraham ” “ son of David ”) is rendered into পুত্র both by Dr. Yates and by Mr. Bomwetsch. I think Dr. Wenger’s rendering into দস্তান is more correct and more agreeable to usage. Both the words mean son ; but দস্তান also means descendant. When a Brahman is asked, “ Whose দস্তান are you ? ” in reply he mentions the head of the Brahmanical tribe to which he belongs.

When he is asked, "Whose পুত্র are you?" he answers by mentioning the name of his father. I therefore consider Dr. Wenger's rendering exceedingly happy.

2. In this verse and in the following verses *egennése* is more literally translated by Mr. Bomwetsch into জন্ম দিলেন than by Dr. Wenger who uses a circumlocutory phrase. Mr. Bomwetsch says, following the original, "Abraham begat Isaac;" Dr. Wenger says "Isaac was the son of Abraham." Though both renderings convey the same meaning, I do not see why we should not closely follow the *ipsissima verba* of inspiration when we can do so without going against the idiom of the language into which we translate.

16. Mary, the mother of our Lord, is called মরিয়ম (Mariam) by Dr. Yates and Wenger, following the Muhammadan way of pronouncing that name; whereas Mr. Bomwetsch calls her মারীয়া following the original Greek. Dr. Carey also has মারিয়া. I think in representing Scripture names we should give no heed to their pronunciation by Muhammadans, but we should follow the original Greek or Hebrew. For the same reason we prefer the ইয়োষেফ (*Ióséph*) of Mr. Bomwetsch to the যোষেফ of Dr. Wenger.

"Who is called Christ." This is rendered by Dr. Wenger thus—"বাঁহাকে খ্রীষ্ট [অভিষিক্ত] বলে;" and by Mr. Bomwetsch thus—"বাঁহাকে খৃষ্ট বলে." The explanation of the name Christ is quite uncalled for. I see that Dr. Wenger has throughout put in words of explanation within brackets. In this Chapter I notice interpolations within brackets in three places. In the 6th verse the Evangelist says—"David the king begat Solomon of her of Uriah." Dr. Wenger puts in the adjective [dead] before Uriah. This is quite unnecessary. We should have the pure and unadulterated Word or God. Words of explanation might be put either as foot-notes or on the margin.

17. In this verse Dr. Wenger has interpolated the word সর্বস্বত্ব (altogether)—there are no brackets this time—and makes the sentence thus—"In this way from Abraham to David are altogether fourteen generations," though *altogether* is not in the original. It is a superfluous expletive, and not necessary at all.

The chief word in this verse is *metoikesia*. Dr. Carey renders it into লইয়া যাওন (taking away); Dr. Yates into নীত হওন (being taken away); Dr. Wenger into প্রবাস (sojourn); and Mr. Bomwetsch into বন্দিত্ব (captivity). One might fancy that as the Greek word is compounded of *meta* and *oikizó*, Dr. Wenger's rendering is the most felicitous. But it will not appear so on closer inspection. The word প্রবাস means *voluntary* change of abode for a season; but the Greek word means change of abode *caused by another*. The primary meaning of *metoikizó* is "to lead settlers to another abode," though in its passive form it means "to go to another country," (see Liddell and Scott). Besides, in the LXX. *metoikesia* is used in the sense of captivity. প্রবাস is the equivalent, not of *metoikesia*, but of *metoikia*. At the same time I think বন্দিত্ব, the word used by Mr. Bomwetsch, is too strong. It conveys the idea of being shut up in a prison-house, which was not the condition of the Jews in Babylonia. In the authorized English version it is admirably rendered into "carry-
ing away;" and Dr. Carey's and Dr. Yates' renderings are similar to it.

18. The enclitic preposition, or rather *post-position*, *de*, is usually untranslated especially in prose; but sometimes the rendering of it gives a graceful effect to a paragraph. It breaks the fall, as it were, of the reader's mind from one subject to another, and thus takes away the abruptness that may be felt in going from one paragraph to another. In the authorized English version the particle *de* in this verse is rendered, with a very happy effect, into "now." Drs. Carey, Yates and Wenger do not translate it; while Mr. Bomwetsch renders it into এখন, which word conveys, in this its secondary signification, precisely the same idea as the English "now" does.

Mr. Bomwetsch's translation of the remaining part of this verse seems to us to be less literal than Dr. Wenger's. Dr. Wenger in closely imitating the original has kept to the participial form of *mnesteutheisēs*, whereas Mr. Bomwetsch by making that a principal verb interpolates the adverb যখন (when) twice, leaves *prin* (before) untranslated, and is obliged to interpolate the

words এমন সময় (at such a time) to carry the sense. All this might have been avoided by sticking to the participial form as Dr. Wenger has done.

I think Mr. Bomwetsch uses a wrong tense when he says বাগদত্তা হইয়াছেন ; it ought to be হইয়াছিলেন.

The Greek word *sunelthein* is rendered সংসর্গ by Dr. Carey, সঙ্গ হওন by Drs. Yates and Wenger, and সহবাস by Mr. Bomwetsch. In our opinion Mr. Bomwetsch's is the best rendering, the other words are a little too broad.

The word *eurethé* is rendered into জানা গেল by Drs. Carey and Wenger, and by Mr. Bomwetsch into প্রকাশ পাইল ; while Dr. Yates leaves it untranslated, apparently misunderstanding the passage. প্রকাশ পাইল is, in our opinion, too wide for the purpose here, as it would imply that the matter was known to the general public. The rendering of Drs. Carey and Wenger is better, as it conveys a sense less wide than the other.

"She was found with child of the Holy Ghost" is translated by Mr. Bomwetsch "she was found with child by the power of the Holy Ghost." শক্তিতে is quite unnecessary, and is not in the original. Drs. Carey, Yates and Wenger, translate it as in the authorized English version.

Mr. Bomwetsch uses the honorific form of the pronoun তাহার in connection with our Lord, with Joseph and Mary ; but Dr. Wenger restricts it to our Lord only. We do not know whether Dr. Wenger has done this with an eye to the Mariolatry of the Church of Rome ; but whatever his reason may have been, the usage is not in accordance with Bengali manners. We apply the honorific pronoun to every respectable woman ; how much more is it applicable to the mother of our Lord ?

19. The word *dikaïos* evidently means here, observant of religious rules and customs. Dr. Carey renders it into ধার্মিক, Dr. Yates into সজ্জন, Dr. Wenger into ধার্মিক, and Mr. Bomwetsch into বাধার্মিক. The last word, though correct, is an unusual word ; but the ধার্মিক of Drs. Carey and Wenger bears the same meaning, as the Hindus apply that epithet to the man who scrupulously conforms to the rules of their sacred books.

Deigmatizô means to make a show of, to expose, as the merchants of Athens exposed their goods for sale in the *Deigma* in the *Peirœeus*. Dr. Carey translates it "to make disreputable;" Dr. Yates "to express reproach;" Dr. Wenger "to make object of calumny;" Mr. Bomwetsch "to make object of shame." It is difficult to get a Bengali equivalent for the Greek word.

20. Mr. Bomwetsch's rendering of *enthumêthentos* into মনে মনে আন্দোলন, we regard as particularly happy. The words not only give the exact meaning of the original but almost recal the sound of the Greek word itself.

"Behold" is not translated by Mr. Bomwetsch, and we think properly, for the genius of the Bengali language does not admit of its translation in a passage like the present.

21. Mr. Bomwetsch's rendering of this verse is, in our opinion, far superior to that of Dr. Wenger's. In the first place, Dr. Wenger applies the pronoun *সে* to Mary. We apply that pronoun to a cooley or a day-labourer, but never to any respectable person; far less can it be applied to the Mother of our blessed Lord, to her whom "generations call blessed." I hope the Native Church in Bengal will not imbibe this spirit of ultra-Protestantism. We Hindus revere our mothers above all other human beings, how much more should we reverence the mother of our Saviour? Mr. Bomwetsch very properly uses the honorific pronoun *তিনি*. In the second place, the একটি পুত্র প্রসব করিবেন of Mr. Bomwetsch is more correct and more idiomatic than the পুত্র প্রসব করিবে of Dr. Wenger. Mr. Bomwetsch's rendering means simply "she shall bring forth a son"; but Dr. Wenger's rendering means "she shall bring forth a son," not a daughter. Dr. Wenger uses the vulgar form *করিবে*, and Mr. Bomwetsch the honorific form *করিবেন*. In the third place, Mr. Bomwetsch's রাখিবে is far better than the রাখিবা of Dr. Wenger. The latter form was used perhaps fifty years ago, but at present it is a provincialism chiefly confined to Eastern Bengal, which in point of pronunciation is the Somersetshire of Bengal. At any rate no genteel writer of the present day uses রাখিবা. In the fourth place, Dr. Wenger interpolates within brackets the word Saviour

after Jesus, thus—"And thou shalt call his name Jesus [Saviour]." That explanation should have been put on the margin, and not along with the sacred text. In the fifth place, the Greek word *laos* is translated "subjects" by Dr. Wenger, and "people" by Mr. Bomwetsch. The latter seems to us to be the preferable rendering. The word certainly is used in the sense of "subjects" by some Greek writers occasionally, but its primary and general meaning is "people," (see Liddell and Scott).

22. In this verse the two most important words are *prophétés* (prophet) and *pléroó* (fulfil) ; and in the rendering of them Mr. Bomwetsch has been, in our opinion, more successful than Dr. Wenger. The word prophet has been translated আচার্য্য (teacher) by Dr. Carey ; ভবিষ্যদ্বক্তা (foreteller) by Dr. Yates ; ভাববাদি (declarer of ideas) by Dr. Wenger ; and দৈববক্তা (speaker for God) by Mr. Bomwetsch. The first rendering is far too vague and general, and may therefore be summarily rejected. The second rendering may be allowed in this passage, but a prophet does not always mean a predictor of future events ; there being multitudes of passages in the Bible where the prophet does not foretell any thing. The third rendering is, again, too vague ; it is certainly more in consonance with the primary meaning of the word than the other renderings, but it is not in accordance with the general usage of classical writers. A prophet, properly speaking, means "*one who speaks for another, especially one who speaks for a god, and interprets his will to man,*" (Liddell and Scott). If such be the meaning of the original word, Mr. Bomwetsch's rendering is by far the best.

Pléroó is translated পূর্ণ হয় (is made full) by Dr. Carey ; সিদ্ধ (fulfilled) by Dr. Yates ; সফল (realized or attended with fruit) by Dr. Wenger ; and সিদ্ধ by Mr. Bomwetsch. I believe the word generally used in Sanskrit, meaning the fulfilment of a prophecy, is that used by Dr Yates and Mr. Bomwetsch. I do not understand why Dr. Wenger has changed it for সফল.

24. "Being raised from sleep" is accurately translated by Dr. Wenger ; Mr. Bomwetsch renders it "on the dream breaking." Here the word is *hopnos* (sleep) and not *onar* (dream).

But Mr. Bomwetsch perhaps thought that though *hopnos* is never used in classical Greek for “dream,” it is in reality the same, as it is in sound, with the Sanskrit *svapnas*, the Sanskrit letter *s* being changed into *h* according to Grimm’s law.

কাছে রাখিলেন (kept near) of Mr. Bomwetsch is, perhaps, a more delicate rendering of *parelabe* than গ্রহণ করিল of Dr. Wenger. The latter expression is, in my opinion, too strong for the passage.

25. The Greek word *eginóske* is translated both by Drs. Carey and Yates by a very coarse word ; it is well that Dr. Wenger has rejected it. But the words he has substituted for it পরিচয় লইল do not express the idea of the passage at all, indeed, do not express any intelligible idea. An ordinary Bengali reader understands Dr. Wenger to mean—Joseph did not ask her who she was. Mr. Bomwetsch accurately renders it—সহবাস করিলেন না.

ECHOES OF THE FRENCH POETS.—No. 4.

LA CAVALE.

Auguste Barbier.

O lank-haired Corsican how grand was France,
 In the fair summer month of Messidor !
 A wild steed,—with the lightnings in her glance,
 Free, free, she owned nor king nor conqueror.

No hand had ever touched her. None could dare
 With insult or with outrage wound her pride ;
 Upon her flanks, no housings would she bear ;
 Untameable,—the nations she defied.

A virgin skin ; thin nostrils ; fetlocks made
 For speed and strength ; the mane a flag unfurled,
 Upon her haunches rising when she neighed,
 A terror ran through Europe and the world.

Thou camest and beheld'st her attitude,
 Her restless croup and supple empty back ;
 One spring ! And then away,—O Centaur rude,
 Thy spur she feels,—choose, choose at will thy track.

Henceforth, as aye she loved the trumpet's sound,
 The smell of powder, and the flash of gun,
 For race-course, she had earth without a bound,
 For pastime, battles which she always won.

No more repose or sleep ! 'Mid sword and brand,
 To sweep still on,—her work ! Her iron heel
 Trampled on human bodies as on sand,
 Till blood rose almost to her curb of steel.

For fifteen years the nations felt her ire,
 Prostrate they lay beneath her headlong tread ;
 It was an Apocalyptic vision dire,
 The steed and rider and the myriads dead.

[With this spirited piece the Echoes of the French Poets come to a close. We have no more translations in manuscript from the pen of the late Miss Toru Dutt. *Ed. B. M.*]

A TALE OF NATIVE CHRISTIAN LIFE IN BENGAL.

CHAPTER I.

There was a Christian Mission Station in a village of some note, in the district of——. It was under the superintendence of a native missionary named Jadu Nath Ganguly. The Revd. Jadunath Ganguly conducted his missionary operations in the following ways. He had several Anglo-vernacular and vernacular schools for the education of both boys and girls, at convenient distances from his head-quarters. Though Christianity was openly

taught in the schools from the commencement, yet the Hindus and Mahomedans for whose benefit they were established, objected not to send their children into them. For imparting religious instruction to the adults he and his assistants used to visit people in their houses, and to preach the Gospel message in places of public resort. There were also some colporteurs who went about selling and distributing religious books and tracts. For doing good to the young men brought up in schools and colleges, where no religious instruction was imparted, he had a weekly meeting at which he used to deliver lectures on religious subjects. He also received visits from enquirers almost every day at certain hours. In all these ways, the Revd. Jadunath had been successful in bringing many into the fold of Christ. He had got up a regular community of Christians at his head-quarters. Some of them worked in the mission field, while others pursued other avocations according to their several tastes and inclinations. When he first entered the field of his labors, he was shunned and despised by the people of the place. But they soon learnt to like and love him for his learning, good sense, and benevolence. They gradually came to seek his counsel and help even in their family feuds and their social disputes. And he had often to mediate between contending parties, and generally succeeded in re-establishing peace and concord amongst them.

Among the numerous visitors of Mr. Ganguly was one young man named Nandalal Ghosh. During his college vacations, when he would come to his native village, which was about a mile from the Mission Station, Nandalal was a frequent visitor at the missionary's residence. He was a sincere enquirer after the truth, and as such Mr. Ganguly took a special interest in him. And Nandalal soon became familiar with the doctrines of Christianity. The knowledge of English, science and literature which he had acquired in the college, had fully undermined his faith in Hinduism. He had long ceased to feel any reverence for the idols which his friends and relatives worshipped. And the superstitious rites and ceremonies which were daily performed around him, and in which sometimes he had to join, appeared to him to be utterly.

unreasonable and profitless. The teachings of Christianity had always seemed to him peculiarly suited to the condition and circumstances of mankind. And what he had read of the evidences of Christianity showed him clearly that it was the religion of God. His visits to the missionary extended over three years, and he was fully prepared to forsake the religion of his fathers, and to embrace the Christian faith. He had lost his mother, when very young. And recently he had to mourn the death of a loving father. The latter event led him to think more seriously than ever of the religious concerns of his soul, and so one morning he went to the missionary and declared his intention of publicly professing the faith of Christ. Mr. Ganguly, from what he had known of Nandalal's sentiments, was prepared for this, and he felt no hesitation in admitting him into the visible Church of the Redeemer. Nandalal's friends and relatives, when they became apprised of his views and determination, moved heaven and earth, so to speak, to prevent him from becoming a Christian, but they failed, and he was publicly baptised at the Mission Chapel by the Rev. Mr. Ganguly.

The relatives of Nandalal went away breathing vengeance against Nandalal, and threatening to do to him all the evil that lay in their power. His father-in-law also, who had come from a distant place to dissuade him from becoming a Christian, went away from him in an angry mood, and the next day he took away his daughter, who was Nandalal's wife, a girl of 13 or 14 years of age, to his own house, resolving never to allow the apostate to have her again,—while Nandalal's two uncles (father's brothers) determined to defraud their apostate nephew of his share of their common property.

Nandalal's father had lived with his two brothers in their common ancestral house, and they had all their landed property in undivided possession. The eldest brother was the head of the family and managed all the property. The profits were never divided amongst them, but were applied by the manager to the common expenditure, the three brothers and their families living in commensality. For private expenses each brother used

to receive from the common fund a stated amount. The common property yielded ten or twelve thousand Rupees a year. And Nandalal was entitled to a third of this property, he being the only son and heir of his father. And his uncles took counsel together how they might deprive him of it. But as the law was in the convert's favor, they saw they could not well keep him altogether from having a share, but might manage not to let him have the full share.

A few months passed, when Nandalal thinking that the feelings of his uncles had somewhat softened towards him, went to them, and demanded of them his father's one-third share of the common property. His uncles taunted him saying, "You could easily forsake your father's religion, could you not as easily make up your mind to give up claims to his property." He kept quiet. But Mr. Ganguly, who accompanied Nandalal, replied, that it was useless to taunt Nandalal on his faith, and to ignore his rights to his father's share of the estates in their possession, the value of which was not less than a lac of Rupees. He also added that it would be for the good of all parties concerned if an amicable arrangement were come to. Nandalal's uncles were not however so right-minded as to readily acquiesce in the justice of such remarks. They said that according to their religion an apostate was not entitled to a share of his ancestral property, and they would be acting against the dictates of their Shasters if they gave him any portion of their ancestral property. He might go to law, and they would wait till the law compelled them to give up anything to him. They rightly thought that, it would be no easy matter for him to have legal redress, when he was almost penniless. For he must have at least seven or eight thousand Rupees before he could venture to apply to the Courts to do justice to him. The eldest uncle of Nandalal, named Benimadhab Ghosh, spoke out what he and his younger brother intended to do. He said to Nandalal, "you would perhaps bring a suit against us, but have you the means to do so? Though the British Government deals generally speaking even handed justice, yet the door of justice is closed to the poor. When you would be laying

claim to something like a lac of Rupees, though that would be by far too much as the value of your father's share of the property, you would be ashamed to sue as a pauper. We would see how you would manage to sue us. Your Christian friends would be the last, I fancy, to come to your help with money, as they themselves are poor. You made a grand mistake when you allowed yourself to forsake—at least to run the chance of losing all the solid comforts of life for a mere bubble at the best. You must reap as you have sowed."

Nandalal. "It does not become me to point out the errors which lurk in every one of your remarks. And I would not insult you by supposing that you are unconscious of them. As you are determined not to listen to what would be good for both of us, I would not trouble you any more with solicitations to do me simple justice. I shall seek justice where, I am sure, I shall find it. But let me tell you that it will be to your cost."

Benimadhab. "Very well, do your utmost to put us into trouble. We won't be backward to treat you in the same way. I have no more time to bestow on you."

After the above interview with Nandalal's uncles, Mr. Ganguly unwilling to see matters come to unpleasant issues, made several visits to them to bring about an amicable settlement of the affair. But he failed to persuade them to give up their unnatural and cruel resolution in the matter. He was therefore compelled, for the benefit of his young friend, to get some of his wealthy friends to accommodate Nandalal with the requisite funds to carry on the suit. Nandalal, being a young man, and a new convert to Christianity, would have no doubt found great difficulty in succeeding in such a thing, but Mr. Ganguly's character gave such weight to his request that in a short time Nandalal was enabled to file a suit against his uncles. We need not enter into the details of it. It will suffice to say that it dragged on its slow course for upwards of a year. The formal and technical character of the proceedings of a mofussil court of justice leaves little chance of disposing of a case in a short time. To this must be added the arts which the pleaders practise to increase their fees

by prolonging the adjudication of a case as much as is decently possible. They examine and cross-examine and re-examine witnesses on points which ultimately go very little in their clients' favor, and thus occupy the court's time to the prejudice of the public and also of their own clients. With all such causes of delay, it was not before the 15th month since the institution of the suit, that the court could deliver its judgment in the case. At last Nandalal was happy to obtain a decree for a full third of the property in the possession of his uncles. It was then that his uncles came to their senses. For the decree made them liable not only to give up to Nandalal a third of the entire property, but also to pay his costs, and his share of the profits which they had kept from him since his conversion to Christianity. There were appellate courts to which they might carry the case in appeal, but they saw it would be worse than useless to do so. It would be merely increasing their already heavy liabilities. So now they appeared solicitous to come to terms, though too proud to acknowledge it. They slyly sent their Dewan, as he was called, to Nandalal, for the purpose of sounding his intentions.

This Dewan, named Dwarkanath Mitter, was distantly related to the family of his employers. He had grown grey in their service, and was held in great respect by his employers. All their receipts and disbursements were in his charge, and he had a general supervision of all the property. And seldom anything of importance was done by them without his counsel and concurrence. Nandalal received him with due marks of respect. Though smarting under the unjust and ungenerous treatment of his uncles, he was far from harbouring in his heart revengeful feelings against them. His visitor, naturally ignorant of such an unusual thing, had taken it for granted that Nandalal must be entertaining bitter feelings of hatred not only against his uncles, but also in a great measure against him, as their counsellor and man of business. He was therefore not a little surprised at being received kindly by Nandalal. But he was too much experienced in the ways of the world to exhibit in his outward demeanour any sign of his inward feeling. He congratulated Nandalal on

his having gained the suit. He said "I knew from the commencement that you would gain it. I was against your uncles' refusing you your share of the property. Had they listened to me, all this heart-burning, and unnecessary trouble and expense on both sides would have been avoided. I advised them to let you have some of the villages from which you might have derived almost as much as your share of the profits of the entire property. Had they done so, I do not think you would have felt inclined to enforce every item of your rights. Even now I do not think you would like to be hard on your uncles. I know you from your childhood, and you have always been distinguished for your generous and kindly feelings and actions. Am I wrong in saying this?"

Nandalal. "I do not pretend to possess more generosity and kindliness than the generality of men. Am I to understand that my uncles have sent you to me to make up an amicable settlement about my claims, and that they have become sensible of the error of their proceedings towards"—

Dewan. "Your uncles have not sent me to you. I have come to you of mine own accord. It is my earnest wish to bring about an amicable arrangement, and if you feel inclined for it, I shall undertake to persuade your uncles not to put you into any further trouble by taking the matter to the appellate courts."

Nandalal. "If they wish to continue longer the injustice they have done me, and to put themselves and me to further expense, let them appeal against the decree which only gives to me my just rights. Think not that I am unprepared for this. You and my uncles thought that want of money would prevent me from seeking legal redress for the wrongs you chose to do to me. But I have found that strangers are more kind than one's relatives."

Dewan. "Do not, I pray you; class me with your uncles. I never approved of their treatment of you. And as I have already said I advised them to let you have your just rights. Do not also, I pray you, let angry feelings rankle in your breast. I do not say that you have not had just and sufficient cause to do

so, but simply such feelings are always mischievous. Now, to the point from which we deviated. Are you inclined to give up any portion of your right?"

Nandalal. "Let me know which of my rights you would wish me to forego."

Dewan. "You can for instance claim a third of the family dwelling house with its orchard and tank."

Nandalal. "Well, I say that I will willingly give up my share of those properties if you give some thing to me in the shape of compensation. for I must have a house to live in. I cannot always stop in a friend's house."

Dewan. "Of course we must provide a proper house for you. Then you can claim to collect a third share of the rents payable by all the tenants of the property. Can you make up your mind to receive a portion of the property to yourself leaving the remainder to your uncles? There is just another thing which occurs to me, and it is a matter of importance. Now, it would be useless to deny the real extent and profit of the property, when they have been brought out in the court which adjudged the case. The profits amount to a little more than Rs. 12000 a year. You have been kept from your share of them for nearly three years. Would you insist on having all the money thus due to you? It would be fully one year's income, and you know I think that zemindars seldom have much of ready cash in hand. They incur so much expense one way or other, that they generally prove bad pay-masters, when they have to meet a large claim."

Nandalal. "I shall be content to have a portion of the property if it yield me one-third of the profits of the entire property. As to my waiving my right to the mesne profits decreed to me, I am not prepared to give up any large portion of them, as I have contracted large debts."

Dewan. "Well, Nandalal, I am well satisfied with all that you have said. I had no idea that you had learnt to become such a pucea man of business. There is only one thing more and I have done. Would you insist on having the full costs decreed?"

Nandalal. "I have no choice in this matter. You know

well that I have spent in costs more than double of what is decreed as costs. So I am sorry I cannot afford to abate any part of the costs."

Here the old Dewan took leave of Nandalal, well satisfied with the result of the interview. It was more than he had expected to achieve, though little had been achieved by him. The exuberance of generous feelings, which invariably actuate every ingenuous youth, had led Nandalal to answer his queries just in the way he wished him to do. He therefore went on his way internally chuckling over his tact and management. In a few days, he made up a seemingly fair inventory of the different properties which he wished to make over to Nandalal with a schedule of their rent-roll and profits. He also made arrangements to give to Nandalal two thirds of the mesne profits and the entire costs decreed. A garden house at some distance was also proposed to be made over to Nandalal as compensation for giving up all claims to the family dwelling house. All this of course had been done by him in conformity with the wishes of his employers. But when he next called on Nandalal to show him how he had divided the property, he told him that he had made the division of his own motion, and had not yet communicated to or received the approval of his employers, and that he wished first to get his approval. Nandalal, after examining the papers submitted to him, saw nothing to which he could fairly make any objection. So deeds of compromise were soon prepared and executed, and duly registered, and Nandalal got possession of the properties made over to him. He also went and saw the home given to him, and found it a desirable residence. He thought that he had been at last fairly dealt with. But soon he found his mistake. He found that the properties made over to him had been lately purposely rack-rented, and the tenants were in consequence discontented. He also found that the portions of the properties which bordered on the river Bhagirathi were being gradually washed away. All this showed him what deception had been practised on him. But he determined to make the best of what he had. He disliked the idea of going again to the

courts to seek redress from the fraud practised on him. He had too bitter an experience of law courts, and their licensed harpies, to desire further acquaintance with them. Under the advice of his friend the missionary, he reduced the rents of his tenants, and removed their other sources of discontent ; and at last he found that the real profits of the properties made over to him would hardly yield more than Rs. 3000 a year. But he was thankful that the case was not worse.

THE LIEUTENANT-GOVERNOR'S SPEECH AT THE SONEPORE DURBAR.

We publish below *in extenso* the admirable speech which His Honour the Lieutenant-Governor of Bengal delivered at the Durbar recently held at Sonapore. It is characterized by His Honour's usual frankness and directness. There is no beating about the bush. There is in it throughout a downrightness which has hitherto characterized Englishmen in general, but which in many cases is giving place to that finesse which is to be found in perfection in oriental countries. The Hon'ble Ashley Eden discusses the question of the condition of the Behar peasantry with great ability. We hope and trust that the Zemindars of Behar will follow the advice His Honour gives them.

"I am glad to have this opportunity of meeting so many of the leading landholders of Behar, in the centre of their own province, and I am especially glad that the first occasion of my doing this should be accompanied by the bestowal of Sunnuds of titles on gentlemen, who were selected by my predecessor as deserving of special honor, in consequence of their liberal and generous behaviour to their tenantry, on the occasion of that Famine, which a few years ago caused so much anxiety and loss in this fertile province.

"I trust that it will be made apparent, by the grounds on which these selections were made, how deep an importance the Government of India attaches to the kind and humane treatment of their tenantry by the landholding classes.

"It must not be imagined that the gentlemen, who were selected for honor on the occasion of the Delhi Durbar, were the only representatives

of this class, who distinguished themselves for their humanity and generosity on this occasion. The Zemindars of Behar came forward nobly, and cordially assisted Government in preserving the life of the people, and showed a clear and full recognition of the responsibilities of their position. But many of those who most distinguished themselves already possess the highest rank, which the Government can bestow, and where so many deserved recognition, it was impossible to do more than select a very few for special honor.

"Judging from the criticisms which have been made upon the address, which I gave on the occasion of the last Durbar which I held, it seems to be the opinion of some persons that the only tone, which is suitable to occasions such as this, is one of praise and gratulation. I do not accept this view, and I know that there are amongst you, many who will agree with me in thinking, that on the rare occasion of the head of the Government meeting so many of the principal and most intelligent of the large landholders of Behar, something more is expected than mere complimentary words, and I therefore desire to take this opportunity of asking you to consider with me the question, which above all others affects the future interests of Behar, and which seems entirely appropriate to this occasion, when we have met to recognise publicly acts of benevolence done by the rich to the poor.

"Though I have served Government for many years in Bengal, it has never been my good fortune to have been employed in Behar, but I have long had occasion to make myself familiar with its conditions and circumstances, and it has always been a matter of great regret to me, that with all its natural advantages and with all its fertility, the labouring classes of Behar should continue to be so much less prosperous, and so far in every way behind the ryots of other parts of Bengal, which possess fewer natural advantages.

"Since I have assumed charge of the administration of Bengal, I have given deep consideration to the subject, and I have been in constant communication with the officers entrusted with the administration of the Behar districts as to the manner in which a remedy to this state of things can be most effectually applied.

"It seems to me that the time has come when Government must come forward and endeavour to take substantial measures for ameliorating the condition of the Behar peasantry, and I must rely upon the principal Zemindars of Behar to assist and co-operate with Government in these endeavours.

"Enquiry shows that there are three great reasons why Behar has not made the progress that the rest of the country has made. The *first* reason is, that the people have practically no sort of security of tenure, and

consequently no such interest in the development of the wealth of the soil as they have elsewhere. *Secondly*, they have not received such an advanced education, and are consequently more the prey of designing and unscrupulous men, and are less able to assert their own rights than the people of Bengal. *Thirdly*, they have been exposed to many years of bad harvests owing to insufficient rainfall.

"As to the first of these reasons, it is in the power of those whom I now address to apply a prompt and an efficient remedy, and it is in full reliance that they will do so, that I have determined to bring the subject forward to-day. It is not only in the power of the Zemindars to give the cultivator security of tenure, but it is their direct and immediate interest to do so. A rich and contented peasantry having an interest in the soil, and bound to their Zemindars by the loyalty and affection gained by the kind treatment of many years, is obviously a more satisfactory class of tenantry to have, than poor, helpless, discontented men driven about from village to village by the extortion of underlings, or the exactions of irresponsible under-farmers, tenants, who never know whether they will possess next year the land they occupy this, and who therefore have no heart to improve it, and who feel that any attempt to grow more profitable crops, will only end in increased demands from the Ticcadar, and go on leading an objectless, hopeless life, caring little for future, and bound by no ties or obligations to the landlord.

"There is no class of men in the world, which has shown such an appreciation for the permanence of their land-interests, as the Zemindars of Bengal or Behar, or who have attributed to that security so much of their prosperity. I only ask them to believe that what is good for them is equally good for those under them, and believing this, to abolish all petty ticcadars and rack-renting underholders having farms for short terms; to keep the estates in their own personal control; or, if too large for personal management, to farm them to men of position and substance for long periods; to appoint trustworthy and conscientious managers, to recognise fully the rights of occupancy which their ryots possess, and where no such right exists to secure the welfare of the tenants by giving them long leases on rents fixed absolutely for a period; to forbid all interference with the crops the ryots sow, leaving them to determine what crop pays them best, to forbid all illegal collections and all irregularities in the collection of their rents. If the Zemindars do this, they may rest assured that in a few years their position as landholders will be very much better and safer than it is at the present time; while they will have the satisfaction of seeing themselves surrounded by a happy and thriving peasantry.

"In the same way, as to the second reason I have assigned for the backward state of the country, education, it is much more to the interest of

the Zemindar to have ryots, who can read and write and protect themselves against the exactions of fraudulent dealers and money-lenders, than to have men steeped in ignorance, robbed by every one who deals with them, ignorant enough to believe any foolish story, which designing men may tell them, and apt consequently to be led into organized opposition to the Zemindars. I therefore urge upon you to do all in your power to encourage the opening and maintenance of village Vernacular Schools throughout your estates.

"The last cause, which I have assigned for the poverty of the people, is the deficient rainfall in Behar, which has occurred in late years. This is a difficulty with which you cannot cope without the assistance of Government, and all I ask of you is that you will assist Government in the endeavour to protect this part of the country from such calamities.

"During the last five years the Government of India has spent nearly 20 crores of rupees in alleviating famines caused by deficient water-supply. When I say that the Government of India has spent this money, you will understand that this expenditure has fallen not upon the Viceroy, and the Council, but upon the people, and that if the necessity of expending their money had not been forced upon the Government, the taxation of the people would have been diminished to this extent.

"Now the only way of averting famines arising from drought is to make the greatest use, which science and experience can suggest, of the supply of water, which fortunately nature has given us in Behar in the shape of rivers, but which supply we have hitherto allowed to run to waste, while the fields through which these rivers pass, have been parched and waste for want of water. A large and comprehensive system of irrigation is under construction in Behar, the object of which is to utilize the water of the river Sone in parts, especially liable to drought. Other similar schemes are being worked out in Orissa. This of course cannot be done without the expenditure of money, and the question is who, in fairness and justice, should find this money. After very careful consideration I came to the conclusion that as the whole of the province of Bengal suffered when there were such famines as have occurred of late years in Orissa and Behar, it was fair that a large proportion of the cost should be borne by a tax laid upon the public at large. But it also seemed to me fair, and I believe you will agree with me if you will give the subject your unprejudiced consideration, that a share of the cost should fall on the people who directly benefit by the introduction of water to the neighbourhood of their fields, and are thus assured of a good crop at all seasons, instead of being exposed to the risk every few years of absolute failure. When I proposed this, I was told that the people did not want water, that they would sooner be left alone to bear the risk of famine, and I was even told

that the water of the Sone was destructive to fields. Shortly after this discussion took place, the periodical rains were suspended, and then we had practical proof as to whether or not the Sone water was considered injurious or prejudicial. The people clamoured for water, and to meet this demand we were forced to open our unfinished canals, by means of which we have irrigated during the last few months 2,00,000 acres of land, which would otherwise have remained waste for the year, but which are now covered with luxuriant crops. The produce of this land represents produce of the value of 55 lakhs of rupees, and of this crops to the value of 40 lakhs certainly would have been entirely lost if it had not been for the supply of canal water, but it also represents the rent of the land, of which the landholder would have been otherwise deprived, and to this must be added the outlay which would fall on him if he had again to give relief to his tenantry in consequence of famine.

"I have just returned from visiting the part of the country where this system has been introduced. I saw what every one admitted to be the finest crops ever seen in Behar in the irrigated fields, while the unirigated fields by their side were parched and had hardly a blade of vegetation in them. I drove for 60 miles through the irrigated tracts, and returned by one of the main canals. Nothing but this ocular demonstration could have convinced me of the enormous benefits which have been conferred upon the people by irrigation, and throughout the only complaints which I received from the people, with whom I conversed, were of the non-extension of the water-supply to their villages, though I not unnaturally was told by some of the ryots that they wanted the water without payment.

"I must ask you to believe that in this, as in all other great measures of Government, the Government of this country has at heart only the good of the people. Errors may be committed by this, as by all other Governments in the world, but there is one principle only which guides us, and that is the improvement of the country and the condition of the people.

"I sometimes see it asserted that the English are selfish, that they do not sympathise with the people of India, that they only care for it in so far as it brings wealth to their own country. There is only one answer to this charge of mis-rule, and that is the peace and prosperity of the country which cannot be questioned or denied, and I would ask you if any country could have shown greater or more substantial sympathy for another than has been shown for India by the people of England during the late famine.

"But we may strive to do all we can for the benefit of the people at large without real success, unless we are seconded by the people themselves, and it is with this object that I now ask the land holders and gentlemen of Behar to resolve to assist Government in placing the lower classes of this

province in a better and more substantial position, assuring them, though I feel that this is unnecessary, that in so doing they cannot avoid improving their own position at the same time."

SONNET.

SACOONTALA.

To him who plods with weary steps and slow,
 Through antique tomes how fresh these pages seem !
 Not fresher in the wilderness the gleam
 Of the cool fountain round which date palms grow,
 And purple stonecrops in rich masses glow,
 To the worn pilgrim, when the noonday beam
 Smites with relentless rage the jaded team
 Of camels that he leads, with head bent low.
 He reads, and conjured by the verse appear,
 The lowly hermitage, and garden small,
 Smooth lawns that slope down to the brooklet clear,
 Bright plots of yellow corn mid forests tall,
 And peerless maids in robes of bark that bear,
 The osier basket heaped with fruitage rare.

D.

MARGARETE.

Du bists ! O sag es noch ein mal !

Goethe.

I hold thee,—and the dungeon walls,
 The pallet bed and chain,
 Dissolve and fade, as fades the snow,
 In April's genial rain.

I see instead, the busy street,
 Before the sacred shrine,
 Where first one morn (oh happy chance !),
 My glance encountered thine.

The garden too starts up revealed,
 The rustic seat,—the tree,
 That heard us vow with lifted hands,
 Eternal constancy.

Oh speak ! the magic of thy tone,
 Shall soothe each anxious care,
 And nerve anew my prostrate soul,
 To combat with Despair.

D.

DIARY OF THE RUSSO-TURKISH WAR.

2nd November. We learn from this day's telegrams that the town of Kars in Armenia has refused to capitulate, the Russians are therefore bombarding it. As Kars is well fortified, it will be some time before the Russians take it. A small number of Russians must have been left to besiege it, the bulk of the army must be on the march to meet Ghazi Mukhtar Ahmed Pasha, who seems to have recovered from his defeat and taken up an entrenched position.

The news from Bulgaria is, that the Roumanians have captured a redoubt near Rahawa to the north-west of Plevna. There is every likelihood of Plevna being taken soon, as the Russians have surrounded it nearly on all sides and cut off the supplies of Ghazi Osman Pasha. It is also said that Suleiman Pasha has returned to Rasgrad.

3rd. To-day's news is, that in Bulgaria the Russian General Zimmerman, the commander of the Russian army in the Dobrudscha, is marching towards Kuzzun in the neighbourhood of Silistria which town he intends besieging. No news from Plevna, though it is believed the Russians have completely invested it, as we opined yesterday. We were told some days ago that General Gourko had defeated the Turks at Dubnik and Teliche, not far from Plevna, and taken many

prisoners ; we now learn that in those two engagements he took 6,800 Turks prisoners and 200 officers. Chefket Pasha, who was coming to the relief of Osman Pasha in Plevna, is being pursued by the Russian cavalry. Within a few days we shall, no doubt, hear of the surrender of Osman Pasha. In Armenia the Russians seem to carry every thing before them. While the Turks were evacuating Hassankhali and retreating towards Erzeroum, their rearguard was attacked under cover of darkness by the Russians, who took two battalions prisoners. The Russians have since marched on to and occupied Koprikoi on the road to Erzeroum ; but before taking that city they will have to defeat Ahmed Mukhtar, who is occupying an entrenched position at a place called Devebayun to the east of Erzeroum. We expect a battle there in a day or two. It is said that the Sultan has ordered a mobilization of 165,000 Turkish reserves, and 62,000 conscripts.

6th. It is said that the greater part of the Russian army on the Jantra has been sent to join the besieging army at Plevna. This is not probable, as it would expose the remaining part of the army to the attack of Suleiman ; very likely some detachments have been sent. The Russians are occupying places round about Plevna ; as Tetewen near Orhanie where they took possession of thirty-seven entrenched positions, big and small, and obtained much booty ; they have also occupied Lukowitza to the south-west of Plevna. Chefket Pasha is retreating towards Orhanie. It is evident that the fate of Osman Pasha is sealed. In Armenia, the Russians are within twelve miles of Erzeroum, the capital, but they will have to give battle to Mukhtar Ahmed at Devebayun where he has entrenched himself. I fancy he is dreaming of setting up a Plevna in Asia ; but the Russians will not give him the opportunity. They must storm it and march on to Erzeroum.

8th. A telegram to the *Daily Telegraph* (a violent Turkophil journal) states that, on the 5th instant, the Russians attacked

the entrenched position of Ahmed Mukhtar at Devebayun near Erzeroum, that the Turkish centre was broken and compelled to retreat, and that Ahmed Mukhtar was slightly wounded. It will not now be long before the Russians march upon Erzeroum. In the meantime the siege of Kars has been commenced. In the Dobrudscha the operations of General Zimmerman's army have been suspended for a time owing to stormy weather, otherwise by this time he would have been at Silistria. No news yet of the capture of Plevna. It is said that the Turks have sent strong reinforcements to Orhanie.

9th. The *Morning Post* gives currency to the rumour that the Russians have already captured Erzeroum, and that the Turks are retreating towards Trebizonde.

10th. The capture of Erzeroum has not been confirmed, but we have details of the battle of Devebayun. A Russian official despatch states that at Devebayun Tergukasoff defeated the combined armies of Ahmed Mukhtar and Ismail Pasha after nine hours' fighting, and that the Turks retreated in disorder. Ahmed Mukhtar acknowledges his defeat but ascribes it to the superior numbers of the Russians, they being according to his account 80,000, whereas the Turks had only half that number! So much the greater fool he, that he hazarded a battle with such odds. It is said that Kars has been re-victualled. In Bulgaria, it is said, Zimmerman has gone to winter quarters at Kustendji in the Dobrudscha,—a statement, in our opinion, not worthy of credit. At Wratza near Orhanie the Russians captured one hundred waggons and a large number of cattle. General Skobeleff says that he cannonaded Plevna from the south. It is said that there is great scarcity and distress among the Turkish garrison at Plevna.

12th. Ahmed Mukhtar telegraphs to the effect that on the 9th instant the Russians attacked his entrenched positions at Azizic near Erzeroum, and that they were repulsed with heavy loss. He pursued the Russians as far as Devebayun.

It is said he is now fortifying positions around Erzeroum. From all this it appears that the telegram received the other day regarding the capture of Erzeroum was premature.

13th. The Russians seem to be getting on vigorously in Armenia. Batoum on the Black Sea is being bombarded. The Russians summoned the garrison of Kars to surrender within twenty-four hours, but the Turkish commander refused to obey the summons, and said that he would fight till the last. In Bulgaria, the Russian's troops, that is, Zimmerman's troops, are advancing to Silistria. It was said that Zimmerman had gone to winter quarters. I don't believe that any body will go to winter quarters. The Russians are determined to finish the war this year.

14th. The Russians have captured Wratza to the north of Orchanie with a large quantity of stores :—so says the telegram. It is also said that they have now completely invested Plevna—I thought they did this long ago—but the *London Daily News* says that the Turkish garrison at Plevna have provision for five weeks. This Plevna business has been a long affair, and it may go on according to our London contemporary till the third week of December. The Russians seem to make muddle of every thing. A Turkish official despatch says that the Russians are entrenching themselves at Devebayun in Armenia. This entrenching business seems to be the regular thing, and it is a business which delays matters.

15th. Chefket Pasha, who has been prevented from relieving Plevna, has now gone to the Schipka Pass, whilst Mahomed Pasha and Chakir Pasha have been appointed joint commanders of the Turkish forces at Orchanie.

16th. In Russian head-quarters it is believed that Osman Pasha is preparing to break through the Russians troops who are investing Plevna; it will be a great shame to the Russians if he succeeds. In the meantime General Skobeleff has captured the Greenhills redoubt.

17th. It is said that rupture between Turkey and Servia is im-

minent. It is also said that Russian troops are crossing the Balkhans through the Etropol Pass, I hope this will give better results than the last passage did. Suleiman Pasha is now Commander-in-chief in Roumelia, and Azli Pasha at Rasgrad.

19th. On the night of the 15th instant the Turks attacked three times the positions held by General Skobeleff to the east of Plevna, and each time they were repulsed. How long is this to last, I wonder. It is said that rainy weather in Bulgaria prevents the carrying on of military operations; but rain or no rain it is all the same, the Russians do not seem to be making head. It is said that the Turks are marshalling troops at Sophia and Orhanie. I suppose they intend cutting through the Russians and relieving Osman Pasha. The Russians must be great fools if they allow that; and yet one would think that they were laying themselves open to that, if it be true that they had sent troops to Roumelia through the Etropol Pass and thus weakened the army at Plevna. There has been severe fighting in Armenia especially near Kars where Mukhtar Pasha has received reinforcements. The Russians once captured Azizic but were afterwards driven away from it by the Turks. In the meantime the Russians have commenced the seige of Erzeroum.

20th. Good news to-day. In the morning of the 18th instant the Russians carried Kars in Armenia by assault. The fighting began at eight o'clock in the evening of the 17th and ended at eight o'clock in the morning of the 18th exactly twelve hours. The capture of this town must be regarded as considerable success to the Russian arms. In this war the Russians have taken it more easily than in the Crimean war, but at that time the garrison were assisted by an English officer, General Williams. Kars is a considerable town, has a population of more than 12,000 souls composed chiefly of Turks, nomadic Turkomans and Armenians. It is situated among black balsaltic hills, and is about 6,000 feet above the level of the sea. It is about 90 miles to the north-east

of Erzeroum. Silkworms are reared in this town. In a day or two we may expect to hear of the fall of Erzeroum.

Suleiman Pasha who, after all is in Bulgaria and whose head-quarters are now at Rasgrad whither he retreated some time since for strategical purposes, has recommenced his captivity. Some skirmishes have taken place at Bèrkooteha and Solonik with the advanced posts of the Russians. General Gourko who, I suppose, is towards the side of Orchanie and Sofia, has been slightly wounded; I hope only *slightly*, for he is a general whom the Russians can ill spare. He seems to have a wonderful degree of dash and cool courage.

21st. Some details of the capture of Kars have reached us to-day. The Russians captured 7,000 Turks and 300 guns. The *Daily News* states that the total loss of the Türks in killed, wounded, and prisoners, is 15,000. General Melikoff entered Kars in the morning of the 19th. In Bulgaria, it is said that the Russians attacked on the 16th the Turkish positions at Orchanie, but were defeated with very heavy loss. This requires confirmation emanating as it evidently does from Turkish sources.

26th. For the last few days hardly any news has come from the seat of War. General Melikoff has left a division to garrison Kars and is marching on to Erzeroum. In Bulgaria the Turks attacked the Russian batteries on Fort Nicholas in the Schipka Pass, and were beaten back. No news from Plevna.

28th. It was said some time ago that the Turks were in great force at Orchanie with a view to relieve Plevna; from to-day's telegram we learn that they have been obliged to leave Orchanie, owing to the Russians having captured the impregnable position of Provitz near Orchanie. This they did by marching through "an inaccessible region" in forty-eight hours. I suppose the Turks thought that it would be impossible for any army to march through that region. But the indomitable energy of the Russians overcame all obstacles, and they took possession of Provitz with very

trifling loss. It was said by a correspondent of one of the London papers, who travelled in those parts, that there were about 100,000 Turks between Plevna and Sofia, and that the greatest portion of them had intrenched themselves at Orchanie. Those 100,000 Turks seem now to have vanished into thin air. As the iron cord is drawing nearer and nearer, we expect Plevna to act the rôle of Metz. There is every probability of Osman Pasha surrendering like Marshal Bazaine.

30th. Suleiman Pasha after sustaining a defeat at Metichka has fallen back. But he cannot fall back to any great distance as General Zimmerman will be ready to give him a warm welcome. Muhammed Ali was a far more prudent general than the foolhardy Suleiman. Muhammed Ali said of the army of the Czarewitch that he would not dash his head against a stone wall, which Suleiman has done and will do again till his skull is broken. The report of the evacuation of Orchanie by the Turks is confirmed. And it is also said that the Russians intend soon re-crossing the Balkhans.

A SON OF MARS.

THE BENGAL MAGAZINE.

NOVEMBER, 1877.

REVIEW OF MR. BOMWETSCH'S BENGALI TRANSLATION OF THE GOSPEL OF MATTHEW.

By the Editor.

MATTH. CHAPTER II.

1st. verse. I doubt whether *idou* (*behold*), which corresponds to the Hebrew *hinneh*, can well be translated into Bengali. Drs. Carey and Wenger translate it into ঢ়া; Dr. Yates and Mr. Bomwetsch leave it untranslated. To translate it here makes the sentence unBengali.

The chief word in this verse is *magoi* (*Magi*). Now, who and what were the *magoi*? We learn from Herodotus (I. 101) that the *Magi* were a tribe of the Medes. His words are these—"The following are the tribes of the Medes, the Busæ, Paratæceni, Struchates, Arizanti, Budii, and the *Magi*," (Cary's Translation). And in some of the following sections the Father of History informs us that the *Magi* were interpreters of dreams (I. 120), that at sacrifices they chanted odes concerning the origin of the gods, and that the presence of one of the *Magi* was essentially necessary to the validity of a sacrifice, (I. 132). From all this it is evident that the *Magi* were altogether a priestly class, occupying in Media the same position which Brahmins do in India. Some etymologists derive the word *magos* from the Greek *megas* (*great*), akin to the Sanskrit *mahat*; and others derive it from the Sanskrit *maya* (*illusion*). But all this seems to us extremely fanciful. It is more probable that *magos* is the Greek transliteration of the Pehlvi *mogh*, meaning priest, (Smith's *Dictionary of the Bible* in loc.) Now, how is this word translated in the Bengali Testament?

Drs. Yates and Wenger render it into জ্যোতির্বেত্তা, and Mr. Bomwetsch into জ্যোতির্বিদ, both meaning astrologer. But surely, *magos* and astrologer are not convertible terms. Doubtless, the Magi were astrologers, but they were also chaunters of hymns, interpreters of dreams, sacrificers, in one word, priests. Why name them from a part,—and it seems an inconsiderable part—of their functions? In the authorized English version it is rendered “wise men,” which is certainly better than “astrologers.” Dr. Carey, apparently following the English version, translates it into পণ্ডিত (Pandit). The Bengali word যাজক (priest) would be a better translation than “astrologer.” But on the whole I should be inclined not to translate the word but to transliterate it in Bengali, and call it মোঘ from the Pehlvi *mogh*, explaining the word on the margin.

The phrase *apo anatolón* (eastern regions) is translated by Dr. Carey পূর্বদেশ (eastern country), correctly enough. Dr. Yates spoils it by rendering it into পূর্বদিক্ (east side) which may mean, for any thing one knows to the contrary, the eastern part of Judea. Dr. Wenger adopts Dr. Carey's “eastern country;” and Mr. Bomwetsch translates it into পূর্বাঞ্চল (eastern regions). This last seems to me to be the best rendering as it has the vagueness of the original. “Eastern country” may mean the country immediately to the east of Judea; whereas “eastern regions” may mean any country to the east, Arabia, or Persia, or Parthia or Chaldea, or India.

Dr. Wenger has unnecessarily put the word [নগরে], (city), after Bethlehem.

2. The question put by the Magi was, “Where is he that is born king of the Jews?” Mr. Bomwetsch puts the question thus—“Where is the *newly* born king of the Jews?” The idea of *newness* is not expressed in the original, though no doubt it is implied. But it is always best to stick to the original. Dr. Wenger translates the passage correctly and literally.

From a hermeneutical point of view the most important word in this verse is *proskunésai* which is translated in the authorized English version “to worship.” *Kuneó* means to *kiss*.

In fact, the English word "*kiss*," though it is derived from the Anglo-Saxon *coss*, a *kiss*, is akin to *kunéo*, future *kusó* or *kussó*, and to the Sanskrit *kus*. When the preposition *pros* is prefixed to the verb, the word means "*to kiss the hand to another as a mark of obeisance or homage, properly, to make obeisance to the gods, fall down and worship, to worship, adore ;*" and secondarily, when applied to men, the word means "*the oriental fashion of making the salam or prostrating oneself before kings and superiors,*" (Liddell and Scott.) Now, the question is, what did the Magi mean when they said that they had come to *proskunein* the new-born king of the Jews? It is not necessary to suppose that they believed Jesus to be God. They speak of Him throughout as a king, and nothing more; though, no doubt, they believed that He was somehow a most extraordinary king as His advent was heralded by an unusual conjunction of the heavenly bodies. How then were they to salute Him as king? Prostration was the usual mode of salutation rendered to kings in the East. Of this we have one striking instance in the History of Herodotus, where he uses the very word the meaning of which are in search of, and where he explains that word by another word which means prostration. The passage we refer to is in Chapter 136 of the VIIth Book. When Sperthies and Bulis, Spartan heralds to Xerxes, king of Persia, "went up to Susa, and were come into the king's presence, in the first place, when the guards commanded and endeavoured to compel them *to prostrate themselves and worship the king*, they said, they would by no means do so, although they were thrust by them on their heads." (Cary's Translation). The words in italics are in the original—*proskunecin basilea prospiptontas*, that is, *to worship the king by falling down on the ground*: *proskunéo* is thus explained by *prospiptó*, *piptó* being akin to the Sanskrit *pat* reduplicated. But why need we go to Herodotus for the meaning of the word? Our Evangelist is his own best interpreter. In the 11th verse of this very Chapter we are told that the Magi "*pesontes prosekunesan autó*," showing that *proskunesis* is performed by *ptósis* or *falling down*. We may therefore safely understand the Greek word in question to mean *making*

obeisance by prostration. Let us now see how it is rendered in the Bengali Testament. Dr. Carey renders it পূজা (*to worship as a god,*) which conveys the idea of adoration accompanied with external rites and ceremonies of a religious character. Dr. Yates' rendering প্রণাম (*saluting by bending the head*) is certainly better, though the word does not, at present, convey the idea of prostration. Dr. Wenger has changed the প্রণাম of Dr. Yates into ভজন (*prayer*). This change is decidedly for the worse; for *pranama* is salutation or adoration performed by the joining of the hands and the bending of the head; whereas *bhajana* is a purely religious act, the chief elements of which are meditation and prayer. Mr. Bomwetsch renders it into দণ্ডবৎ (*to salute by prostration*) which, in our opinion, is exceedingly felicitous. The word *dandbat* means literally *like a stick* cast on the ground; hence it means to salute or make obeisance like a stick lying on the ground. There is no other word in the Bengali language to express the same idea.

The আসিয়াছি (the rendering of the Greek *élthōnen*) of Dr. Carey and Mr. Bomwetsch is preferable to the আইলাম of Drs. Yates and Wenger.

3. The word *etarachthé* is translated চমকিয়া উঠিল (*startled*), by Mr. Bomwetsch. This rendering is not so happy as that of Drs. Carey, Yates and Wenger, who all make it উদ্ভিন্ন হইল, *were troubled in mind*. The Greek word here used is a passive form of the verb *tarassó*, the meaning of which is to *stir up* sand or mud or earth; hence to stir up trouble, to vex, to frighten. But is not the Greek *tarassó* the same as the Sanskrit त्रास (*tras* to tremble, to frighten.) Objects of fear being common in the infancy of nations as in the infancy of individuals, might not *tarassó* or *tras*, have been used as a household word in the primeval Aryan home in Central Asia? And we have substantially the same word in the Latin *terreo*, the Swedish *dara*, and the Bengali *dar*. It is singular that in colloquial Bengali the Sanskrit *tras* is, by almost every uneducated Bengali, mispronounced তরাস (*tarás*) which is exactly the Greek word without the final vowel. That the primary meaning of the Greek word is to *stir up* and only its second-

any meaning is to *frighten*, is no objection to the view we are advocating, since it has often happened in the history of words that the primary meaning of a word in the original Aryan home has become the secondary meaning of the same word in the new home of a tribe after its detachment from the parent stock.

If there be any force in these remarks, may we not appropriately render the passive form of *tarassó* used by the Evangelist into the Bengali ভয়িত, *trassita*, that is, *terrified*? In such renderings we have a happy re-union, so to speak, of words which had been estranged from each other by a separation of about three thousand years.*

4. The word *grammateis* (scribes) is the Greek equivalent of the Hebrew *sopherim*, the root of which latter word is *sáphar*, which variously means to write, to arrange, to count. The *sopherim* were persons who wrote out the law, and who were also the "custodians and interpreters of the writings upon which the polity of the Hebrew nation rested." The word *grammateis* is an excellent Greek equivalent for *sopherim*, so is the English word *scribes* in the authorized English version. What is its Bengali equivalent? Dr. Carey has অধ্যাপক (*adhyapaka*), which means professor, or teacher; Dr. Yates has also the same word. But this word has too wide a signification; it may mean teacher of grammar, logic, rhetoric, or of any thing else; it is not therefore the proper equivalent of the Hebrew or Greek word. Dr. Wenger has শাস্ত্রাধ্যাপক (teacher of the Scriptures.) This is certainly better than the other; but then it is to be remembered that all the scribes were not teachers. The most eminent of them no doubt taught; but there were some who merely copied the holy writings. I think, therefore, that Mr. Bomwetsch's rendering into শাস্ত্রী (*sastri*) is the best; since a *sastri* is simply one versed in the Scriptures, who may be a teacher, but not necessarily one.

This verse stands thus in the authorized English version—"And when he had gathered all the chief priests and scribes of the people together &c." Mr. Bomwetsch translates it thus—

* After I had written the above, I found that Benfey in his *Sanskrit-English Dictionary* gives the Greek word *tarassó* as cognate with the Sanskrit *tras*.

"And when he had gathered together the people's chief priests and scribes, &c." The question is, are the words *tou laou* (of the people) to be construed with both "chief priests" and "scribes," or only with "scribes?" I think every reader of the Greek Testament must feel from the very construction of the sentence that *tou laou* is to be construed only with "scribes." But we are not left merely to conjecture. It so happens that the phrase "scribes of the people" is not to be found anywhere else in the New Testament, it being what is called by critics *hapax legomenon*, that is, a phrase or word only once used in the New Testament. But we have the same phrase in an apocryphal book—1st Maccabees Chap. V. 42, which runs thus, "Now when Judas came near the torrent of water, he set the scribes of the people by the torrent." This, I think, settles the point that *tou laou* is to be construed only with the word "scribes," especially since the phrase "chief priests of the people" is not to be found in the Scriptures.

5, 6. In the 5th verse Dr. Wenger has interpolated নগরে (in the city of) after "Bethlehem," and in the 6th verse has interpolated লোকদিগকে (the people) after "Israel," translating *laos* into প্রজা (subjects). The words *tou laou mou ton Israël* (my people Israel, A. V.*) are rendered by Mr. Bomwetsch into—"my people Israel," and by Dr. Wenger into—"my subjects the people of Israel."

7. On the words, *ton chronon tou phainomenou asteros*, Dean Alford remarks—"Literally, 'the time of the star which was appearing :' *phainomenou* being the participial present, referred back to the time when they saw the star. The position of *phainomenou* between the article and its substantive forbids such renderings as 'the time when the star appeared.' " Agreeably to this criticism Dr. Wenger gives the correct translation thus—"how long the star has been appearing." Mr. Bomwetsch's rendering is the same as that of the A. V.

8. The adverb *akribós* (rendered 'diligently' in the A. V.) means *strictly, exactly, to a nicety*. Drs. Carey and Yates both

* The Authorized English version of the Bible we shall always call in these notes, A. V.

render the word into যত্নপূর্বক (*with diligence*) ; Dr. Wenger into দ্বিবেশে (*particularly*) ; and Mr. Bomwetsch into তন্ন করিয়া, (*part by part.*) In my humble opinion, the rendering of Mr. Bomwetsch is the least happy. The word তন্ন is composed of the Sanskrit *tad + na*, literally ‘that not,’ or rather ‘not that’: not that, but this. তন্ন করিয়া is, properly speaking, the investigation of a thing which consists of many parts, and as each part is unfolded to you, and you do not find what you require, you say—‘not that,’ ‘not that;’ till at last when the thing you are in search of is laid open before you, you exclaim—‘yes, that is it.’ Now, as I do not suppose that Herod meant the Magi either to enter into every house in Bethlehem and examine every child in it, or to collect together in one place all the children in Bethlehem and examine them one by one, limb by limb, in order to find out by some outward marks the newly born king of the Jews,—as I do not suppose Herod meant this, I do not think that Mr. Bomwetsch’s rendering is correct. ঠিক করিয়া, *to a nicety*, would, perhaps, be a better rendering than the renderings given above.

9. The words *kai idou* are literally translated by Dr. Wenger into আর দেখ; but Mr. Bomwetsch, taking the sense of the words, renders them into কি আশ্চর্য্য ! *what a wonder* ! I think the freedom which Mr. Bomwetsch has here taken with the text is allowable, as it clearly and forcibly expresses the meaning of the original.

I think Dr. Wenger uses a wrong tense here. Instead of saying the star stood over where the child *was*, he says it stood over where the child *is*. আছেন should be ছিলেন, as in Mr. Bomwetsch’s version.

10. The Evangelist, in order to express the Magi’s exuberance of joy on seeing the star again, heaps words upon words. Dr. Wenger’s rendering of those words—‘*they rejoiced with a great joy*’—though literal, is hardly good Bengali. Mr. Bomwetsch renders them thus—“no bounds remained to their joy,” which rendering, though not literal, has the double advantage of giving the exact sense, and also of being good and idiomatic Bengali.

11. The Evangelist says the Magi found the child *meta Marias (with Mary)*; Mr. Bomwetsch translates the words '*in the lap of Mary.*' I hardly think such freedom is justifiable. Dr. Wenger translates the words literally.

The words *pesontes prosekunésan autó* are admirably translated by Mr. Bomwetsch thus—ভূমিষ্ঠ হইয়া দণ্ডবৎ করিলেন, *falling to the ground they made obeisance to him.* The two chief words are well chosen, as they are in daily use amongst us. In Bengali we do not say দণ্ডবৎ হই but দণ্ড করি; Dr. Wenger therefore uses an expression (দণ্ডবৎ হইয়া) which no Bengali ever uses: he evidently means ভূমিষ্ঠ হইয়া, the very word into which Mr. Bomwetsch has rendered the Greek *pesontes*.

Mr. Bomwetsch renders *thésaurus* into '*treasures*' as in the A. V., but though the Greek word sometime means treasures, it more properly means receptacles or caskets of treasures, being derived from *tithêmi*, to place or put in. And here I think it means a receptacle, whatever it was; for the Evangelist says, *anoixantes tou thésaurus autón, opening their thésaurus.* The verb *anoigó* does not mean to bring out, or produce, but to open, as you open a closed door or a closed box. Dr. Wenger more correctly translates *thésaurus* into ধনকোষ or *treasure-chest*. But this conveys a wrong idea, for it makes the reader think that the Magi, in addition to the usual traps of travellers, carried with them also caskets of jewels; which I do not think was the case. All that the Evangelist means, I think, is that the Magi opened their chests, or boxes, or portmanteaus, or leather-bags, or bales, or whatever receptacles they had for their luggage. The Greek word sometimes means only stores; the word may therefore be understood here in the sense of the word *luggage*. Dr. Carey used the phrase অর্থের মোট, the *luggage of riches*, which gives an extravagant idea of the wealth of the Magi. I would render the word simply into মোট, *luggage*, or সিন্দুক, chest.

12. Dr. Wenger renders *chrématisthentes mé anakampsai* into '*forbidden to return.*' This is not so literal and elegant as the rendering of Mr. Bomwetsch which is '*advised not to return.*' The use of the word প্রত্যাদেশ by Mr. Bomwetsch is particularly

happy, as it is used in the sacred writings of the Hindus for a message or order by a god to his devotee.

Dr. Wenger has in this verse interpolated 'by God' within brackets, following the A. V.

13. The word *aggelos* (*angel*) has not the article *ho* prefixed, and yet there is a difference in the renderings of Dr. Wenger and Mr. Bomwetsch. The former has প্রভুর দূত (*the Lord's angel*) and the latter has প্রভুর এক দূত (*an angel of the Lord.*) One might fancy that the words adopted by Dr. Wenger meant a particular angel of the Lord, or that the Lord employs only one angel in His service. But they do not bear that meaning. When we speak of *Raj-duta* (king's messenger) we do not mean a particular messenger of the king or that the king kept only one messenger. The এক, therefore, of Mr. Bomwetsch is quite unnecessary.

I may remark here that one great merit of Mr. Bomwetsch's version is that its Bengali is colloquial for the most part, and therefore intelligible to even the most illiterate, whereas Dr. Wenger's Bengali is somewhat high and Sanskritized. Take for instance the verse we are now looking at, namely, the 13th verse. *First*, for Dr. Wenger's স্বপ্নযোগে, Mr. Bomwetsch has simply স্বপ্নে; *secondly*, for Dr. Wenger's দর্শন দিয়া, Mr. Bomwetsch has দেখা দিয়া; *thirdly*, for Dr. Wenger's Sanskrit particles যাবৎ and তাবৎ (which few raiyats understand) Mr. Bomwetsch has যত দিন, which every peasant understands; *fourthly*, for Dr. Wenger's নষ্ট করণার্থে, Mr. Bomwetsch has নষ্ট করিবার জন্য.

14. The word *anachorése* is rendered into গ্রহণ করিল by Dr. Wenger, and into চলিয়া গেলেন by Mr. Bomwetsch. Though the latter phrase is more colloquial than the former, it is somewhat ambiguous; for it may mean that Joseph and Mary *walked on foot* from Judea to Egypt. Dr. Wenger's rendering is, therefore, in my opinion, better.

15. Why has Mr. Bomwetsch unnecessarily repeated the particles যে পর্যন্ত, সে পর্যন্ত? Dr. Wenger's rendering into যতূ পর্যন্ত is better and literal. But in this verse Mr. Bomwetsch has hit upon a particularly happy word for the *to réthen* of the pro-

phet. Dr. Wenger uses the word বাক্য, and Mr. Bomwetsch বানী. The former word means simply a *word*, whether proceeding from human or divine lips; but the latter word is always used for a divine message, or for a word uttered from the skies.

What is the meaning of the words, "Out of Egypt have I called my son?" Do they not mean this?—that the son was in Egypt and that the speaker called away his son from Egypt to some other country. If this be the meaning, then Mr. Bomwetsch's rendering is more correct than that of Dr. Wenger. Dr. Wenger's rendering is somewhat ambiguous. It may mean that the speaker was in Egypt, and that he from that country called out to his son who was in another country; and it may also mean that the son was in Egypt and the speaker somewhere else, and from that somewhere else he called out to his son in Egypt, but it is not known whether the son heard the speaker or not. Dr. Wenger renders *ekalesa* into ডাকিলাম which means *call out*, and Mr. Bomwetsch into ডাকিয়া আনিলাম which means *call away*.

আপন পুত্র, the phrase used by Dr. Wenger, usually means *one's own son*; and আমার পুত্র, the phrase used by Mr. Bomwetsch, means *my son*. The Greek text has simply *my son*.

16. In this verse the Greek word *enepaichthe* is rendered into অবহেলিত (*despised*) by Dr. Carey, into বঞ্চিত (*deceived*) by Drs. Yates and Wenger, and into ঠকিল (*cheated*) by Mr. Bomwetsch. As the word in question is derived from *paizó to play upon* as a boy, and means *being deceived*, the rendering of Dr. Carey is inadmissible. The other renderings are all correct, only Mr. Bomwetsch's rendering is most intelligible to the mass of the people.

But sometimes, I fear, Mr. Bomwetsch in his praiseworthy attempt to render the Bible intelligible to the mass of the people, falls into the mistake of using a colloquial provincialism. In the A. V., *hupo tou magou* is translated *of the wise men*, where *of* means *by* in modern English. Now, this *hupo* or *by* is rendered into ঠাই by Mr. Bomwetsch. ঠাই as a substantive means *space* or *place*; as an adverb it means *near*; and as a preposition it means *with*. I venture to think that ঠাই never expresses *causality*,

it being a preposition of place and confined to place only. Mr. Bomwetsch may, to defend his use of the term, bring the familiar example আমি তাহার ঠাইে পাইলাম, *I got it from him*, where ঠাই is translated *from*. But *from* (as used in the above sentence) does not mean *source* or *agency*, it means only contiguity of place. *I got it from him*, that is to say, *from near him*, or from his person. Besides, I don't think it is necessary to use such vulgar terms as ঠাই in the Bengali Bible. The কর্তৃক of Drs. Carey and Wenger is certainly Sanskritised; but the হইতে of Dr. Yates is as intelligible as the ঠাই of Mr. Bomwetsch, and vastly more genteel. Although we should endeavour to make the Scriptures intelligible to the million, and therefore use common words, yet there is a limit to this vulgarization. There is an inherent dignity, an inborn grace, an innate majesty, in the word of God, which we must take care not to diminish or degrade by extreme vulgarization.

The adverb *lian* (*very greatly*) simply means অত্যন্ত, that is, *overmuch*; but Mr. Bomwetsch unnecessarily renders it into যার পর নাই, *beyond which none is*. He also departs from the letter of the text when he renders *which he had diligently enquired of the wise men* into *which he had been made acquainted with from the mouth of the wise men*. I think, however, Mr. Bomwetsch's rendering of *pais* into পুত্র সন্তান (*male child*) is better than the *young boys* of Dr. Carey, the *infants* (which term includes girls as well as boys) of Dr. Yates, or the *infant-boys* (a self-inconsistent term) of Dr. Wenger.

17. The word *epléróthé* is well translated সিদ্ধ হইল by Mr. Bomwetsch. Dr Wenger's সফল করা গেল is not Bengali.

18. The quotation from the prophet Jeremiah is very spiritedly rendered by Mr. Bomwetsch. Dr. Wenger's প্রচুর হাশাকার (a sufficient quantity of screeching), is not Bengali.

23. অঞ্চল is a better and closer rendering by Mr. Bomwetsch of *meros* than the প্রদেশ of Dr. Wenger. Mr. Bomwetsch has also with much felicity rendered *elthón* into গিরা, which appears untranslated in Dr. Wenger's version. *He shall be called a Nazarene* is translated by Dr. Wenger, *he will be celebrated as*

being Nazarene. Mr. Bomwetsch's rendering, though the person of the verb is changed, into *they will call him Nazarene*, is truer and more faithful.

GRAND FATHER CHHAKESSAR

OR

THE SENTIMENTS OF A KOOLIN BRAHMIN OF THE 18TH CENTURY.

[*Grand Father Chhakessar* was under a cloud for a while, the why and wherefore deponent sayeth not.]

PARAM! Thou art the veriest *quod erat demonstrandum* of the knotty domestic theorem so practically enunciated by the well known jester in the court of Nadia. *Hoon!* milk! *Hoon!* sugar! *Hoon!* milk and sugar in the same cup! *Hoon!* milk and sugar in the same cup separate! Woe unto Paterfamilias. The aggregate of all the Egyptian plagues is ten thousand times more welcome than the plague of infantine *Hoqns*. Frogs and locusts are but holiday companions compared with that nasal twang which blisters without blasts, and prostrates without pustules. Well, supposing to humour the imp, you could, by some sort of hocuspocus, succeed in divorcing the soluble and the solvent at such tantalizing proximity. What then? Who knows that another infinite series of *Hoons* will not crop out demanding a feat still more unphilosophical? Lo! the Hooghli is on fire already. BHANU has screwed up her handsome face into a hideous photo to topsy turvy the whole establishment, and to drive the dry nurse into hysteric fits. The urchin will have a monopoly of full-moon rays always to illuminate her toy gallery, where waxen heroes and waxen heroines would live and move, would eat and drink, would marry and give in marriage, with the full complement of quadrille, and polka, of waltz and cotillon, sweeping the Copernican crescents and quadratures, oppositions and conjunctions, clear off the calendar! coaxing, instead of mending matters, serves but to expedite the explosion. The

barely audible *Hoon* culminates to a frightful yell. Better dwell in the midst of alarms, better fly to the summit of the Cotopaxi at once, than live in the vicinity of this thoracic crater, whose horrid eruptions would disturb the rest of the slumberers in the Stygian pool. As for chastisement, why it is simply out of the question. With dishevelled hair, and ill-adjusted garments MADAM flies to the rescue, and, after pouring out the prescribed dose of vituperation, expressed or understood, liesurely composes herself into a huff on the other side of the fiddlestick. You may sneeze yourself to the death, there is no "God bless you my child" in reserve for you for a full fortnight to come! The servants, as a matter of course, take up the cue, and migrate bodily to the next door neighbour's, proclaiming holidays neither asked nor granted, with the explicit understanding amongst themselves, to perform the minimum quantity of work with the maximum quantity of growl, when summoned from the congenial retreat for anatomical dissections of the character of their employer he or she, as the case may be. Crack, crack goes the crockery, cats and rats take over charge of the pantry, and the laundry, ever rickety under a notorious hussy, colapses in toto. Regularity, punctuality, and all cognate *ities* are forthwith expunged from the household vocabulary. Breakfast is served up in the time of lunch, lunch is announced in the time of dinner, and, as for dinner, it is neither here, nor there, nor at the bottom of the Yangtsekiang!

Does the gas light offend thee? Yes; it may. Like the most garrulous of all garrulous gossips, it bruits abroad thy precious secret "that thou art fallen." A single false step, and straight art thou towed to the stretcher an advertized "Incapable"! Verily, verily, this charge of incapability is the most frivolous of advertized charges in vogue about runaway wives and mendacious husbands. Incapable indeed! Behold at the top of the lane the Bahadoor pantomimes, lectures on Galiloe's laws of Isochronism with greater efficiency than do the dunder pates of the Presidency College, and yet all the while urges his boon companion for "one drop more," which being interpreted in the language of fashionable "weights and measures," is exactly

one-fourth* of a gallon! Is he incapable? No. To parody a stanza of *Valmik* :—

If holy Hooghly were a pewter bowl,
Its lurid brim could charm the human soul,
Like treacled nectar which fools grog do call,
In single draft the Saint could drain it all.

Shame, crying shame, to the heartless gang of detectives professional and non-professional, who dog the heels of a joyous youth engaged in games of "Fall and Rise," as harmless as those of "Hide and Seek," barring a few paltry bruises, which, so far from damaging the reputation of the hero, serve, like scars in battle-fields, but to strengthen his claims to distinction. Who transgresses more against the canons of decency? The unsuspecting young damsel who cools her limbs in the sequestered brook, unincumbered by any cotton, silken or woollen stuff, or the impudent eves-dropper behind the bush, chuckling with delight over the contour of the beauty most adorned when unadorned the most? Was Noah responsible for the Shindy kicked up by the babbling "servant of servants"? The disgrace, says the adage, rests not with the beheld, but with the beholder—not with the jested, but with the jester. Such beatification must be approached like Shem and Japheth with "faces backward," or else the spell is broken, the sanctity is profaned. Cursed be the impious intruder who sees and tells his "brethren without," and cursed be those who aid and abet the intrusion by a blasphemous mutilation of scripture texts. The night they abrogate by a mischievous prostitution of science, and inaugurate an intolerable day all the year round! The long days of Lapland are compensated by duly proportioned nights, but here not a bit of night is to be had for love or money behind hedge or thicket to relieve the fair face of nature. "Eternal sunshine" is a bold hyperbole the realization of which can tend little to promote the ease and comfort of human beings. Our nerves cannot stand the strain for twice twentyfour hours. It is not only the physical frame of man that suffers from absence of night but his mental frame as well. The mind requires relaxation as well as the body. One

can no more always recollect than he can always walk. We must occasionally take leave of the stern realities of life, and, like the sage in the play, sink the cobbler into the nobleman. "Do I dream or did I dream till now?"

Night is the time for dreams,

The gay romance of life,

When truth that is and truth that seems

Blend in fantastic strife.

Yes, the "Is" and the "Seems" must blend in fantastic strife to lend consolation to existence in this vale of tears. The geologist and the sportsman may bother their heads about land or no land, game or no game, but the general run of mankind must often dive in *ooloo* fields and bag imaginary moles. It is a matter of sheer necessity, and *necessitas non habet legem*. PARAM, thou hast graver reasons to dislike the present administration. Not content with depriving thee of darkness on which depends the due fulfilment of the various requirements of the sojourn, not content with letting loose a pack of hell hounds to harass thee and mar thy nocturnal recreations, they must needs forcibly dispossess thee of thy hermitage, leaving thee at the mercy of the inclement weathers and of men still more inclement than they. From Dan to Beersheeba there is nothing like an inch of Suez Canal in the route—not a pigeon hole of a gutter. It is overland all. All surface both sides of the street. A mathematical plain superficies from beginning to end! But the funniest part of the fun is, that for all these one thousand and one discomforts thou art charged galling percentages that pinch thee black and blue, and militate against a Catholic observance of thy Saturnalia. Tax is the rage of these rude islanders. Tax for night-soil, tax for cess-pool, tax for Lord knows what not. What is Hecuba to thee or thou to Hecuba? Art thou not sufficiently protected from cholera poison by the panacea in thy tumbler? As for the rest of the world thou mayest, like Mr. Burchell, cry, "Fudge," and sing to the tune of the old woman's address to her spinning jenny:—

The bottle is my wife and son,

The bottle is my heir,

To bottle owe I all this fun,
 At which the fools do stare.
 Sing Toll de roll. &c.

Seriously speaking, what ails thee child ? Thou hast by hook or by crook managed to smuggle thyself into high offices, and to desecrate the shrines dedicated to BARLOWS, to BARWELLS, to PRINSEPS, to TORRENCES. I use the word desecrate advisedly. What a vile contrast between SIR HENRY COLEBROOK C. S. and BABOO BUKKESUR BHUDDUR C. S. ! A Hyperion to a Satyr ! Will BABOO BUKKESUR bandy Hindoo Lala with SIR HENRY ? Will he try a passage-at-arms in forensics with twenty tongued SIR WILLIAM JONES ? When the love sick youth asked PUNCH whether he should marry or not, the ready advice was " Don't ". To Messrs Bukkessur & Co. who aspire to the bar my advice is precisely the same. The temperature of the High Court, even in the Darjeeling of the Library, is too hot for sapling growth. Much more so is the *Ezlash* itself with Cedars of Lebanon before, Cedars of Lebanon behind, Cedars of Lebanon all around, draining the soil of moisture with giant strength that leaves not a globule for indigenous tendrils. If the High Court is too dry, the other court is too humid. The Lincoln's Inn in the compound, where the limbs of law in august conclave meet to discuss the *pro* and *con* sides of the Malee's hubble-bubble, is not proof against the heavy showers eternally poured down by the thick clouds of kites and crows drenching the shawl Turbans, the sole exponents of their legal proficiency. Well, but BABOO BUKKESUR may shine in some other department—the Medical, for instance. Yes, he may, but for the same fatal equality-mania. From the moment he sports the M. D. his only endeavour is to juxtapose himself with the very pink of the English Universities. Dr. So and So charges rupees sixteen for a visit. He charges rupees sixteen also. This obliterates all distinctions. He is a SAHEB, every inch of him, save and except a slight weakness of mistaking the musquito-curtain for an over-all ? Ask the survivors in the Punjab, what a mesh a medico of BUKKESUR type made of the brief authority. What Christian ruler will not after this hesitate to issue

diplomas to be converted into licences for playing at drakes and ducks with human life, and for trampling over the feelings of ladies and gentlemen on the most trying occasions? Law and medicine thus disposed of, what remains to compete for? I say BUKKESSUR, will you be installed Archbishop of Canterbury? I do not see any reason why you should not. Physically, intellectually, and morally you are quite as fit for the Bench or the Bar as for the Pulpit. Besides, you will have this advantage. Sermons, they say, are marketable commodities. Purchase one next Christmas. Stumble through it with the best grace you can, and retail it on Christmas following, if not for the edification, at least for the amusement of the congregation. Edification and amusement are all the same to you so long as neither interferes with thy pay, that summum bonum of existence.

The text is but the waxen comb

The pay is honey for a'that.

An equal division, and nothing but an equal division, of the high appointments in the realm will satisfy the requirements of the Proclamation! The loaves and fishes may blister and bite, but that is no concern of other people. It is true, it is pity, and pity it is, it is true, that there is but one Governor-Generalship in the country. But the difficulty may be easily bridged over by cooking up a Triumverate consisting of JOSEPH ORTON, SYED ABDULLAH and BABOO BUKKESSUR who will "jointly hold the supreme power," and "appoint to all offices," and, as ANTONY insisted on the proscription of CICERO, a BUKKESSUR will insist on the proscription of all Grand Fathers, poor CHHAKESSUR inclusive. Bah! PARAM, pardon me this levity. I meant to be serious, and seriously speaking, this indecent emphasis on undisguised bugbears can do thee no good. These so called vested rights of the children of the soil vanished when Lusmonia levanted from the land of almanacs. And you know, I know, and so knows every thoughtful man, that thy high education is mere moonshine. This truth, like most other truths, is unpalatable, but it is the whole truth and nothing but the truth notwithstanding. The *bla bla* hammered down thy cranium while being goaded through

the University curricula have been completely displaced by thy Yellow Fever thirst. Two emotions of the mind, like two bodies in the material world, cannot exist at the same time at the same place. Desire for knowledge and desire for drink are things naturally incompatible.

BACCHUS and MINERVA have been at daggers drawn from time immemorial. As for future improvement, why it is simply impossible. Thou hast no time to look either to the right or the left. Thou must trudge blindfolded within the groove thou hast chisled out for thyself. The daily programme is in a nut shell. I will put it in a Tabular form with thy permission.

| | | |
|----------------------------|----------------------------|----------------------------|
| From 1 A. M. To 9 A. M. | From 9 A. M. To 4 P. M. | From 4 P. M. To 1 A. M. |
| Unconscious- ness. | Somnam- bulism. | Jim Jim Crow. |

Who will gainsay the faithfulness of the picture? Now, with a head as empty as a vacuum, with a physique as tumble-down as Rajbullub's palace, and a Madras-famine of leisure hours, is it not high time that BABOO BUKKESUR reverted, Cincinnatus-like, to his pasturage to tend the drove of his ancestors? He has retained office too long. Long enough to teach the natives themselves "that no real justice is to be had in courts presided over by their countrymen." The authority just quoted thus lets the cat out of the bag as regards thy greed of office. "For what purpose does the reader imagine that the post of Municipal Commissioners is sought after in outlying localities where no Britisher except the Magistrate ever sets his foot. To beautify the village or improve its sanitary arrangements? Perish the thought!" It is, the writer plainly insinuates, with a view to secure cheap "attah and sugar that has not been sanded for the particular household that looks to him for bread." He continues:—"charity begins at home, and if a Municipal Commis-

sioner cannot take care of his own, of what earthly use is he?" A little fellow at my elbow whispers that the cap prepared for Municipal Commissioners in "outlying localities" will fit exactly some Commissioners in Presidency Towns. What truth there is in the surmise, PARAM, I leave thee to judge.

A shrewd observer of man and manners has remarked, that it is safe enough for any man to think as he likes, but by no means so safe to give expression to his thoughts. There is a Cyclopaedia of wisdom in the saying which will readily commend itself to all understandings not hopelessly infected with the deadly malaria of pooh-poohing wholesome advice. Sir Stafford Northcote says that "the two prominent intellectual evils of the day are the tendency to excitement and growth of vanity." While fully endorsing the truth of the observation about these discordant elements inseparable from modern culture, I must confess that the astute statesman has overlooked another evil which ferments society still more painfully. Excitement, physical or mental, is not altogether without its advantages. What cyclones and tornados are to the atmosphere excitements are to the human constitution. However unwelcome for the time being, they serve in the long run to purge off accumulated sluggishness, and to restore the system to its wonted vigour. The vain man is almost harmless, at least as far as the outside world is concerned. Bloated with conceit the manic struts on the stage, "grace in his steps and heaven in his eyes." The full point of his ambition is to attract notice. The greater the number of gapers, the greater the gusto with which he enjoys his fancied greatness. Beyond this his sins of omission and commission do not extend. Not such the scribblers. Nursed in schools for scandal, our hope-fulls, from the Preparatory class downwards, must have a fling at the exiled Saxon, the head and front of whose offending is that, he means what he says, and he does what he purposes. There is no seeming with him, he knows no seems. He never learnt the art of hesitating dislike. If he dislikes a fellow he does so thoroughly, and gives the offender a taste of his mind then and there, instead of concocting cowardly machinations to

entrap him. Is every Englishman therefore to be held up as a demon resolved that to do aught good shall never be his task, but to do evil his sole delight? Are the founders of Asylums, Hospitals and Dispensaries to be daily branded by infants and adults as a parcel of arrant knaves ready at all times to cut the throat or pick the pocket of the mild Hindoo? The greatest blessing under the sun proves the greatest curse if indiscriminately bestowed or bestowed on undeserving objects. An unconditional liberty to the Native Press, that palladium of scurrility, is the greatest stain in the History of British India. Bedlamites, with whom liberty and impunity are convertible terms, are certainly no more competent to wield editorial thunderbolts than was the monkey in the fable to manage the shovel placed in his hands! Is there really a dearth of interesting subjects for fair discussion? Cannot merits of public men and measures be criticized without billingsgate personalities? Cannot a Magistrate be the guest of a Planter, or salute his sister without giving rise to broad hints about villainous motives? Cannot a coole die in a Factory of enlarged spleen without provoking a howl about rapine and oppression, outrage and violence, misrule and anarchy? Those who live in glass houses should not pelt stones. Men familiar with the annals of Jessore, Rajshaye and other districts need not cross the Atlantic for refined instances of eccentricities in high life. *Verbum sup.* But supposing John Bull is the veritable monster our Fuller-case mongers would represent him to be, what possible advantage can the would-be patriots promise to themselves by eternally buzzing the obnoxious tale into his ears whose spittle they must lick, or forego the pleasures of the demi-diluted luxury for which they can bear to live or dare to die. The battery of bad English is not likely to scare away imperturbable John from the land he holds by the most indisputable right of conquest, from a land in which he has numberless sacred missions yet to fulfill. The upshot of this senseless clamour is sure to be the renewal of the ancient legislation which allowed one man charged with the theft of a cow to go scot-free, and punished another, convicted of the same crime, by pouring molten lead into his ears.

A few grapeshots of red hot lead into the ears of the croakers will extinguish sedition, and the Englishman shall reign omnipotent according to

“The good old rule—the simple plan,
That they should take who have the power,
And they shall keep who can.”

THE RELIGION OF THE BRAHMO SAMAJ.

By A Hindustani.

Such is the title of a wellwritten, able, but decidedly onesided and misleading article, which appeared in the April number of the *Calcutta Review*, and which, but for unavoidable circumstances, we would have taken notice of when our notice would not have appeared stale. The article is a tissue of misrepresentation and exaggeration, and as almost every remark it embodies is eminently calculated to mislead, it ought by no means to be passed over unnoticed. It is in the first place an *anachronism*. It speaks of the Brahmo Somaj as a flourishing institution at a time when it is moribund, about to drop into the grave unwept and unsung. Brahmoism has become a thing of the past in the North West Provinces, and it is fast rushing into the limbo of forgetfulness in Calcutta, and other wellknown centres of its influence. As you, dear reader, pass through one of the few broad streets of Lucknow, you notice an unfinished structure crumbling into ruins, a small-sized hall without a roof, claimed by decay as its own even before it is completed. That building is the Brahmo Temple of Lucknow, and fit symbol of Brahmoism, which is emphatically an unfinished structure crumbling into ruins, a miserable hall giving unmistakable indications of greatness and decay, an empirical system rushing into premature death ere its devotion superstructure is completed. A discourse fitted to rekindle its dying embers of life, or one partaking of the character of a funeral sermon, and so embodying a posthumous review of the good things it has done before death would certainly be appropriate. But an elaborate

article, like the one under review; in which the moribund institution is spoken of as alive and likely to prove a formidable enemy to that "orthodoxy" against which the most determined and implacable hatred is in ten thousand different forms discharged, is certainly an anachronism, and likely to remind one of the ludicrous custom prevalent in some places, very likely fabled, where people weep when children are born and rejoice and laugh when they die. The article, however, may be regarded by those who ardently long to see every species of false religion and false philosophy hastening into destruction, as a good sign. It may be regarded as a token of life given before absolute death; and so it may be compared to the victories recently achieved by the Turks over their enemies on Turkish soil. These victories will only tend to complete the work of destruction Russia is pushing forward, or will do fully what but for them might have been left half done. And so this article,—a sign of life given before death—will in consequence of the law of reaction hasten on the rapid dissolution of a system, which even in its palmy days has existed more in paper than in reality! And if the writer's object, albeit disguised, is to ring its deathbell and read the funeral service over its ashes, he could not have selected a more auspicious time for the publication of his article.

The first portion of the article under review, in which the writer shows how Brahmoism has been evolved, is simply a tissue of unreality, a beautiful figment of the imagination prominently brought forward as a historical fact. The three sources of religious information, which the Brahmos are said to have utilized in rearing the doctrinal superstructure of their system, are the religious instinct irrepressible in man, the religious doctrines and precepts afloat in the world, and the writings of the great religious Teachers or Apostles whom God has from time to time raised up to charm mankind into the paths of piety and godliness. That there is such a thing as religious instinct in man no one in his senses can deny. Call it by whatever name you please, conscience, moral sense, inner consciousness, intuition or the essence of religion, there it is in man, developing itself in creeds

more or less authoritative, in forms of devotion more or less spiritual, in ritual observances more or less grotesque, and in acts of practical benevolence more or less well-conceived and well directed. Examine this instinct, analyze the moral consciousness of humanity, and you will be in a position to grasp certain principles, certain elementary truths of theology, which impart a sort of family likeness to the multitudinous and jarring religions of the world. Now, these essential principles have been elaborated into a creed and sublimated into a pure type of spiritual worship by our Brahmo countrymen with such adventitious help as they could have secured from prevalent systems of faith and current forms of devotions. The moral consciousness of man then is the first of the sources of religious information which have been utilized in what may be called the evolution of the Brahmo creed and the development of the Brahmo ritual. But if the Brahmo had been unwise and proud, he would have depended solely and wholly on this original fountain of religious knowledge, but in his search after truth he has given up pride, and been singularly modest and docile. He has been wise and charitable enough to recognize the fact, that there is some truth mixed up with each and every one of the innumerable and clashing systems of religion which have made the world a scene of disturbance, rather than one of peace and harmony. The religious instinct in man, the fundamental basis of all religion, has developed into the creeds and dogmas, doctrines and precepts which we find prevalent in different parts of the globe; and though these as a rule appear buried under heaps of error, there is not one of them wholly destitute of all tinge of truth. "How are all evil?"—asks the poet; no doctrine is all false—says the inspired Brahmo. He, therefore, sets himself to work, to separate the wheat from chaff in each and every one of the creeds or theological systems and forms of practical religious life passing singly or in troops before his penetrating eye. The truths he gathers in this process of laborious investigation are superadded to the original principles he finds engraved on the tablets of the human heart. But his work is not yet completed. The writings of the great sages

whom God has from time to time sent forth to enlighten the world and regenerate mankind have now to be examined ; and so the plodding Brahmo of universal genius, after having carefully examined current systems of faith and worship, after moreover having taken the trouble of separating the gold from the dross in each and every one of them, retires into the closet to study and master the writings of Buddha, Vyas, Confucius, Socrates, and innumerable other worthies, who have left their "foot prints on the sands" of mundane theology. But here again indiscriminate credulity must be cast aside, and a little sifting work done. The writings of these eminent sages present bright gems of truth buried under heaps of rubbish ; and the inspired Brahmo must separate truth from error. This is no easy task. All the sages of antiquity and modern times have demonstrably fallen into gross mistakes, inspired though they confessedly have been, but the creed of our Brahmo reformer must be free from them, and so he bestows upon the work of sifting the venerable documents before him an amount of critical acumen more than human. And in this way he brings out of the innumerable religious and philosophical books heaped up before him his third collection of truths disentangled from all kinds of error, and builds up what may be called the grand dome of his magnificent temple of doctrine and precept. May he now consider his Herculean labors terminated ? May he now retire into his bed chamber and for a little repose after such exhausting toil ? No. The Brahmo must steer clear of the rocks on which the crazy vessel of "orthodoxy" has been wrecked. The advocates of Christianity have widened the breach between science and religion by persistently and impetuously holding up a scheme of supernaturalism which is wholly unsuited to the genius of the age. This breach has to be healed ; and so our omniscient Brahmo reformer must, after having mastered the literature of the world, try to have its science also at his finger's end. He must ascertain and collect into a heap before him the stupendous results of modern science, and see what precious gems of religious truth can be evolved out of the mass. He must lay under contribution the varied types of materialism which

science is giving prominence to, and reconcile its God-denying and God-defying theories to his spiritual creed by an opportune discovery of common articles of faith. And now, when the colossal literature of the world has been examined and sifted, and its voluminous science has been forced to contribute its quota, his Herculean task is done; and you, gentle reader, see before you an infallible creed, consisting of the principles evolved out of a careful analysis of human consciousness, the truths separated from current systems of faith and worship, and those gleaned from the venerable writings of the illustrious sages whom God has from time to time raised up to enlighten and regenerate fallen man,—a creed in which the jarring interests of various religions are reconciled, and wayward science made to embrace and kiss religion! Need we wonder that our Brahmo reformer, while regarding every species of dogma preached outside the pale of his temple with an implacable antipathy, proclaims his system with an authority scarcely assumed by the Pope when he recently fulminated his minor and major excommunication against the ill-fated monarch of Italy!

We need not formally affirm that this account of the growth of Brahmo doctrine is a beautiful legend, for the elaboration of which we cannot be sufficiently thankful to those self-complacent and self-esteeming champions of free thought, whose opinions, now stale, have been reproduced by the writer of the article under review. All India knows that the Brahmo leaders have not taken even an infinitesimal portion of the trouble involved in the laborious and learned research he has indicated. They certainly have not taken the trouble of looking into and analysing the moral consciousness of man, of examining the multifarious types of doctrine and precept into which the religious instinct of humanity has developed with a view to disentangle the truths mixed up with them, and of ransacking the sacred writings of those illustrious sages whom God has from time to time sent forth to enlighten and regenerate the world with the avowed object of separating what is true from what is false within their precincts. There is not one among them fitted by natural talent or acquired

knowledge for an investigation which, like this, can not be successfully carried on without culture of the broadest type, scholarship of the largest breadth, and discriminating faculties of the highest order. The question may be fairly raised, whether their European and American teachers are competent to evolve a beautiful and symmetrical system of doctrine out of the farrago of human creeds in this manner indicated; but it may be assumed that the Apostles of Theism, from whose writings they have derived all that they parade as characteristic of their religion, have taken the trouble of exercising their brains, to some extent at least, in building up their creed. Our Brahmo friends, however, have pursued a far simpler course. They have simply borrowed a creed already elaborated from the works of their European and American masters. adopted a number of opinions formed possibly after some reading and thought by others, and palmed them off or paraded them as their "intuitions." An account representing them as engaged in laborious and learned investigations for the purpose of evolving a system of doctrine out of the jarring religions of the world may gull the public mind in England; but in India, where our Brahmo friends are known together with the ludicrous thoughtlessness with which they have been and are building up their notoriously fluctuating creed, it is sure to be passed over as a hoax or a disguised satire. Brahmoism is nothing more or less than a glaring plagiarism!

The writer in the *Review* has fallen into the mistake of representing the supposed devotional enthusiasm of the Brahmos as a feature indicative of the exuberant vitality of their creed. If the Brahmos in their devotional meetings did evince the earnestness which is ascribed to them, if these meetings were in reality seasons of intense religious fervour, the fact would by no means be an indubitable proof either of the elasticity or of the truth of their system. The highest degree of devotional fervour or enthusiasm has been realized in the religious meetings of sects at whose theological views, not merely the Brahmos, but sensible men of some education shake their heads or smile. The religious meetings of the *Vaishnavas* of Bengal may, in the varid features of such

enthusiasm, in fervid joy, jubilant song and impassioned oratory, bear comparison with the grandest of the revival meetings occasionally held in Christendom. Nay, the Brahmo devotional fervour is but a feeble imitation of what is often witnessed in the religious meetings of the Vaishnavas. The Brahmos are imitators of the first water. They have borrowed the types of doctrine elaborated by their European masters wholesale, that is phrasology and all; and they have borrowed some forms of devotion from the Vaishnavas wholesale, that is nomenclature and all. Their *Sankirtan* is a feeble imitation of the Vaisnavas *Sankirtan*, and their *mahotsabs* are but miserable apologies for those of their Vaishnava teachers. In devotional enthusiasm the Vaishnavas are decidedly ahead of the Brahmos; and yet their creed is universally looked upon as destitute of such elasticity as may ensure its stability and permanence, Vaishnavism is on the decline, and the religious fervour associated with it is no proof either of its truth or of its vitality. And if Brahmoism had really displayed the glowing spirit of devotion attributed to it, the fact would not, and could not possibly have been construed into an indication of genuine vitality. But the devotional enthusiasm of the Brahmos is a dream! The most noticeable feature of Brahmoism is its lack of real earnestness. It is emphatically a sham, a humbug in the worst sense of the term. It has no existence except in a few smooth professions, fair speeches, fine articles, attractive pamphlets and ostentatious but lifeless forms. It has led to no act of self-denial or self-sacrifice worth recording, has nothing but the miserable spectacle of men full of worldly thoughts and worldly views occasionally meeting to go through the farce of a religious service to present. It is a make-shift to avoid seriousness of thought and solemnity of feeling, a handy invention to be readily utilized by persons living without religion when called upon to think of the interests of their everlasting souls. Its vitality may be indicated in one simple sentence—eat, drink and be merry, but when religious people attempt to draw your thoughts towards God, say—we are Brahmos!

Again, the writer in the *Review* has been led by his vein of panegyric to exaggerate the practical philanthropy associated with Brahmoism. The Brahmos, though profoundly versed in the sacred literature of the world,—though seated with the balance of criticism in their hands amid the jarring claims of its multitudinous creeds and dogmas—have not wasted their energy in discussions and controversies. They have on the contrary exhibited their love to God and men in acts of public beneficence, even while they have been unavoidably engaged in theological investigations of the most learned stamp. They have beautifully combined the energy of an active with the quietude of a contemplative life; and the acts of philanthropy by means of which they have been mitigating the sorrows of the world and ameliorating the condition of its races, languages and tongues, can not but extort praise even where their doctrines are held at a discount. India is scarcely in a position to measure the height and depth, the length and breadth of that singular philanthropy of which it has been the favored scene ever since the auspicious day which witnessed the birth of Progressive Brahmoism. She may enumerate the Colleges organized, the schools established, the hospitals reared, the caravanserais erected, and the granaries opened for the poor and starving by Brahmo generosity. But how can she possibly form an adequate idea of the number of homes brightened, the diseased bodies ministered to, the dark minds illuminated, and the sorrowful hearts cheered by that gigantic scheme of philanthropic visitation which Brahmoism has initiated and carried out! People who talk glibly of Brahmo works of charity are either deceivers or dupes. The philanthropy of the Brahmo Somaj is, like its ostentatious devotion, a myth—it exists in paper but has no foundation in truth. If Brahmoism were really enlivened and animated by that spirit of broad philanthropy which the writer ascribes to it, the fact could not possibly be construed into an unmistakable symptom of its truth or vitality. Great as the philanthropy of the Brahmos is represented to be, it is admitted on all hands that it can bear no comparison with that which may justly be ascribed to the Comtists of Europe. But who will look upon

this admitted feature of Comtism as an unmistakable sign of its truth and vitality? But the philanthropy attributed to Brahmoism exists, like the system itself, in a few newspaper articles and platform orations. The little attempted by its champions in the name of philanthropy does not deserve a formal mention, and bears no comparison with the immense deal of tall talk under which it lies regularly buried.

It is desirable to point out one of the many circumstances to which Brahmoism is indebted for the celebrity which it has, in spite of its inherent worthlessness, attained. The Brahmos are adepts in or masters of one science. They know nothing whatever of that science of religion in which they are represented as deeply versed, nothing of that magnificent range of science which they are described as trying to reconcile with the principles of true religion by an opportune discovery of a common ground unknown as well to the blind votaries of orthodoxy as to the rational worshippers of progressive thought. But they have studied and mastered the modern science of puffing; and as braggarts and hawkers they have distanced the most notorious and expert humbugs of the age. They have beaten Professor Holloway hollow. Their reports are marvels of inaccuracy, exaggeration and bombast. If half a dozen young men of little or no education meet in a particular place to go through the mumery of Brahmo-worship, their union is forthwith proclaimed as the organisation of a grand Brahmo Church destined at no distant period to bring an entire province of Her Majesty's Indian Empire under its hallowed sway. If a couple of young men are indoctrinated in the principles or rather no principles of Brahmoism under a dilapidated thatch, the world is immediately informed, through the instrumentality of a blazing newspaper article, that a grand Brahmo College has been organized destined under "inspired" Professors to revolutionize the current systems of education. If by means of good singing the Brahmos succeed in making an imaginative, impressible young man to shed a few drops of tears, a Brahmo revival, grander than any witnessed by Messrs. Moody and Sankey in Europe or America, is trumpeted

through the columns of their own organ. If a Brahmo delivers a speech bristling with platitudes and commonplaces on Female Education, or walks a little distance with an upholder of the same, Brahmoism is ostentatiously invested with the glory of having communicated a miraculous impetus to the cause every sensible man has at heart. If a memorial has been presented by them praying for the suppression of a standing pernicious custom, their marvellous work of social reorganization is regularly proclaimed from the house tops. What wonder if people ignorant of their tactics are at times betrayed into a sincere belief in their vaunted philanthropy? It is also to be noted that their puffing is supplemented by that of their European and American masters. These gentlemen are somewhat in the predicament of ship-wrecked mariners looking for planks to save themselves from being drowned. Their credit in their own country is gone, their theological sentiments are held in contempt, and their following is gradually dwindling into insignificance. In the midst of the general contempt poured upon their religious stand-point, it cannot but sooth their wounded vanity to think of the superstitious veneration paid to them in a distant land by persons who have the reputation of being intelligent and educated men. Though neglected and despised at home, they have worshippers abroad; and this flattering belief leads them to add their puffing to that of their votaries. And between the patronizing puffing of foreign theists and the self-preserving puffing of the Brahmos themselves, it is no wonder that they have succeeded in making a great deal of noise. But now the public mind here and elsewhere is being disabused; and cartloads of articles like the one under review cannot prevent sensible men from regarding the system as a gigantic sham.

The writer makes a facetious remark on Mr. Dyson's pamphlets on "Brahmic Intuitions." They are in his opinion models of able writing and faultless logic, but the intuitions they so successfully overturn are *not* "Brahmic Intuitions." This is about the only correct statement noticeable in an article full to overflowing of misrepresentation and exaggeration. The intuitions criticized

in Mr. Dyson's pamphlets are not *now* what they were when they were written and published. The Brahmic Intuitions are somewhat like the Masonic or Good Templar pass-words which are altered several times in the course of a twelvemonth. A person is very anxious to ascertain what these pass-words are, and he sets a process of investigation agoing ; but when after some time and toil he lays hold, as it were, on them, he is told that they have been cast overboard, and others have been substituted for them. This is precisely the case with Brahmic intuitions. A person is anxious to ascertain what they are, and he sets a laborious process of investigation agoing. We say a *laborious* process of investigation, because Brahmo treatises, if the tiny pamphlets they issue deserve that name, disclose any thing and every thing but the principles of the faith they professedly uphold. The article we are reviewing is an example of the adroitness with which Brahmo pamphleteers and speechifiers avoid the dreaded task of specifying their doctrines. It says all about the Brahmos, dwells complacently on the various sources of religious information utilized by them, speaks in glowing terms of their devotional enthusiasm and "ethnic activity," makes "orthodoxy" the butt of many a sharp criticism ; but does not utter a single word to show what the religion of the Samaj is. And so the enquirer has to wade through cartloads of rhapsodies to ascertain what the boasted intuitions of the Brahmos are ; and when after much unamazing he lays hold on them, he is informed that they have been cast overboard, and others have been substituted for them ! And consequently Mr. Dyson's labor has been in one sense wasted, inasmuch as the intuitions he points out as Brahmic have now been compelled to retire before others, which, as soon as they are exposed, will give place to others, and so on till the death of the subtle, changeable, Proteus-like creed associated with the Samaj. Are there after all *no* sincere Brahmos ? There are a few whose number may be counted on the fingers ; and their spiritual condition no Christian can contemplate without deep sorrow. They are types of restlessness, now betaking themselves to lifeless forms of worship to appease their consciences, then engaging

themselves in works of charity such as may enable them to flee from themselves, and anon seeking rest in the mortifications and penances of a life of ascetic self-denial! But their efforts are vain. By the deeds of the Law there shall no flesh be justified. Would that we could impress upon their minds the sublime truth embodied in these words of the New Testament—Christ hath redeemed us from the curse of the law being made a curse for us! The present phase of Brahmoism is not without promise as regards those who are its few sincere votaries. A series of spiritual disappointments has driven them, as it were, to the self-imposed austerities of asceticism; but those will leave them as restless as they were when they commenced their noble search after that peace and joy without which life is positively unendurable. May we not hope that they may swing from the restlessness of all forms of self-righteousness back to the complete self-abnegation needed to bring the sin-tossed soul into glorious rest in Christ Jesus?

A TALE OF NATIVE CHRISTIAN LIFE IN BENGAL.

CHAPTER II.

The Rev. Jadunath Ganguly, at the time of which we speak, was about 40 years of age. Becoming a convert, when scarcely 18 years old, he had passed 22 years of consistent Christian life, during which he had undergone many and varied experiences which had increased his wisdom and circumspection to a remarkable extent.

When 22 years before he first took refuge in a European missionary's house for the purpose of openly professing the faith of Christ, his relatives and friends came in troops to persuade him to go back to them. And when they found that he was deaf to their repeated and earnest entreaties, they had recourse to force and stratagems. They tried to poison the missionary's mind against him by communicating to him false and scandalous reports regarding his character. They did not even hesitate to

hire a strumpet and send her to the missionary with a likely statement that she had been seduced and ruined and then deserted by the young candidate for baptism. The missionary, of course, did not believe her statements. But to confound her for her barefaced lies, he got before her some of the young converts along with Ganguly, and asked her to point which of the young men she meant had ruined her. But here she was nonplussed, for she had never seen Ganguly. In her shame and confusion she pointed out a wrong person, and was turned out of the missionary's house with the treatment she deserved. When Ganguly's friends failed in this, they hired an elderly prostitute to play the part of his mother, remaining in a closed *palki* outside the missionary's house, with the purpose of inveigling the young man outside the premises, and then to take him away forcibly. But the missionary had some experience of such tricks in the cases of some of his converts, and so was cautious and not to be easily deceived. The trick was easily found out by sending a convert, who when a Hindu used to visit Jadunath Ganguly at his house, and knew his mother, to see whether or not Ganguly's mother had really come.

Failing in all such attempts, the relatives waylaid him one Sunday, as he was going with the missionary to Church in a carriage, and succeeded in stopping the carriage and taking him away from it. He was then consigned to the company and keeping of a number of dissipated young people, who commenced trying their best to corrupt his morals, by taking him forcibly to places of ill fame, and making him a party, though a most reluctant one, in their sinful revels. But Ganguly's faith in Christianity was too sincere to allow him for a moment to take a willing part in their riotous feasts, or to be allured by the blandishments of shameless young women. So on the first opportunity he could lay hold of, he made his escape from his home which had become perfectly unbearable to him; and presenting himself before the missionary told him all he had to undergo. The missionary was sincerely glad to find that Christian truth had taken such a strong hold on the young man's

heart, as to bring him back safe and unscathed from the fiery ordeals he had undergone. This time Ganguly's friends made no attempts to prevent his becoming a Christian, and he was allowed peaceably to become a disciple of Christ.

When Ganguly became a convert he had two wives, the elder of whom was hardly 12 years old. A few years after, he tried to bring them to live with him, but neither of them could he get even to see. At last his first wife joined him. The second was never heard of more by him. But he was well satisfied to have one of his two wives. He soon taught her to read and write, and made her acquainted with the doctrines of his faith. And fifteen months after she had joined her husband, she received the rite of baptism from the hands of the European missionary. So Ganguly before he became a missionary to the heathen had to be one in his home. When the rural mission which was to be Ganguly's sphere of work was opened, he, being then about 30 years of age, was ordained and sent to take charge of it. And we have already seen how well he managed the affairs of the mission, and what success attended his labors.

The Revd. Mr. Ganguly did not content himself with merely doing what he was called on to do as a Christian missionary. But being a man of an enlightened mind and a benevolent heart, he was foremost to originate and perfect many good and charitable schemes for the welfare of the villages where he worked. He got up a charitable dispensary, and a hospital at his head quarters village, for the benefit of the poor sick people of those parts. He also got up a fund for the helpless blind, lame and otherwise disabled persons, inducing the well-to-do people of the quarter, as well as many of his friends residing elsewhere, to contribute to it by monthly subscriptions or occasional donations. He observed that in seasons of drought, the people of those parts suffered much from want of good drinking water. He therefore brought about the excavation or improvement of three or four good tanks in central spots for the benefit of the villages. And in his frequent visits to all classes of people, he had opportunities of instilling into their minds the principles of ordinary sanitary rules, which

it is desirable should actuate communal life : and he had often the satisfaction of seeing people act in accordance with his salutary counsels in such matters.

In his management of his own house and family, Mr. Ganguly was indeed an example to all around. He had been blessed with two boys and one girl. His was a happy, contented, and pious family. His wife and his children reflected his virtues with a steady lustre. Though necessarily straitened in pecuniary matters, he had the tact to make his limited means go a long way. And people with more abundant means could hardly vie with him in the number and amount of his charities and benefactions.

One evening while he was in his family circle with his friend Nandalal, who was still staying at his house, it struck him that as Nandalal would be soon going to live in his own house, which had been nicely put in order and comfortably furnished, he should try more actively to recover for him his wife. After the all-engrossing matter of Nandalal's property-suit had ended, Mr. Ganguly had advised him to write to his father-in-law to let him have his wife. And Nandalal had written several letters, but had not been favored with a line in reply to any of them. So in the evening in question Mr. Ganguly took the matter up again, and proposed that Nandalal and he should proceed to Nandalal's father-in-law's house, which was about 50 miles away. And no railway or even a good road was available. As it was the middle of winter, and the mission schools had just been closed for the long vacation, Mr. Ganguly proposed to walk the distance by short marches, which would afford them the means of visiting and stopping at many places and of preaching the word of God to the people there. Soon all the necessary arrangements for the journey were made. Mr. Ganguly had a small tent and it was put in order. And two day's after the proposal the journey commenced. While proceeding on their journey they found many opportunities of preaching the word in many a village. On the 10th day they reached the village which was their destination and encamped outside it. In the afternoon of the same day they went to Nandalal's father-in-law Rameshwar Mitter's house.

Rameshwar Mitter was a middle-aged man, and was looked up to by the villagers as the leading man of the place. This was chiefly owing to his being the Zemindar or rather the putnidar of the village. He was by no means ordinarily an ill-natured man, but he was a rigid and bigotted Hindu, and disliked the Christians, the more because his son-in-law had become a Christian. When Mr. Ganguly and Nandalal presented themselves before him, he had determined to treat them unkindly. He did not even offer them any seats. He knew very well why they had taken the trouble of coming so far, but without hearing them say anything he commenced blaming and upbraiding Nandalal for becoming an alien to all his relatives, and an outcast from Hindu society. Mr. Ganguly interposed and said that it was useless and unreasonable to express anger and displeasure against Nandalal, as every man was answerable to God and not to man for his faith. At this Rameshwar turned round on the missionary and said, "you were the root of all this mischief. If it were not for you, the foolish lad would never have thought of forsaking our religion, and of becoming an outcast from the Hindu community. Why have you come here? You cannot possibly expect that we Hindus can hold intercourse with you. It is sin in us even to see you. You better be off from my house, and from my village."

"You are at liberty," Ganguly replied, "to insult us and to be unkind to us, although we have not done anything to deserve such treatment from you. Nandalal has come to beg of you his wife. You give her up, and we won't trouble you with our presence."

"It is strange," Rameshwar said, "that you should come to me for Nandalal's wife when we are in mourning for her. Ten days ago she died of cholera. So there is no reason why you should loiter here."

This was a sudden and terrible blow to Nandalal, for he really loved his wife. With tears filling his eyes he asked the missionary to come away. But Mr. Ganguly was almost sure that Rameshwar Mitter's statement regarding the death of Nandalal's wife was false. For he knew several instances in which such

statements had been falsely made, and had it been true he would no doubt have heard something about it from the villagers who had assembled to see the tent pitched outside the village, and also to see what sort of beings Christians were. And so he said "I do not believe that Nandalal's wife is dead. I can mention several instances in which similar statements were made, and they afterwards proved to be false."

"You are," Rameshwar Mitter said, "a very strange person. Do you mean to say that I have invented the story of my child's death to deceive you? And why should I do so? Could I not have as well told you that it was my desire that Nandalal should have his wife? You can ask whether my statement regarding my daughter is true or not of the men and women who are here, I fancy, to see whether or not Christians are quadrumana."

After this appeal to the crowd of villagers who had assembled to see the fun, though what fun there was it was difficult to say, Mr. Ganguly thought it would be useless to get any correct information from any of the villagers, as the appeal was clearly intended to convey to the villagers the wish of their landlord that they should all support his statement. So he returned to his tent with Nandalal and tried to console him as well as he could under the circumstances. The next day he visited some of the neighbouring villages for the purpose of preaching the gospel, as well as to make secret enquiries regarding Nandalal's wife. But both his purposes were frustrated. None would hear the Gospel message. Old and young were ready to insult and abuse the Christians who failed to get a kind word from any one, although they meekly bore all taunts and insults even from the dregs of the people.

So Mr. Ganguly was obliged to depart from the place, but it was to go and present a petition to the district Magistrate to compel Rameshwar Mitter to produce Nandalal's wife in court. Going to the Magistrate's court they got several Moktars, though Hindus, to back them, of course for liberal fees paid to them, and a petition was drawn up and presented to the Magistrate. The Magistrate was, though it seldom happens, a Christian man, and

took some interest in the matter. So he summoned Rameshwar Mitter to appear on a day fixed with his daughter Nrityakali Dasi, the wife of Nandalal Ghosh. On the day fixed Rameshwar Mitter appeared in court, and said that his daughter Nrityakali was dead, and he got some witnesses, his own servants and dependants, to swear to it. After this the Magistrate could do little, as Mr. Ganguly could not assure him that the young woman was living in Rameshwar Mitter's house or anywhere else. After this issue of their endeavours Ganguly and Nandalal returned to the missionary's house greatly disappointed.

A few days after this, Nandalal went to live in his own house. His house was on the outskirts of a small town on the left bank of the Bhagirathi, a few miles from the house of his missionary friend. Blest with a competence, he was not under the necessity of laboring for his daily bread. And being of studious habits, and having a nice collection of choice works, his time did not hang heavy on him. On the contrary, he was quite comfortable in his lonely secluded life. He would frequently go to see the state and condition of his tenants, and suggest to them any improvements that might occur to him. He had also frequently to receive and examine the accounts of collections and other matters connected with his estates, from his servants. And on Saturday evenings he invariably rode over to Mr. Ganguly's house, and spending the Sunday there, he would be at his own house on Monday morning.

Nandalal was now a young man of 22 or 23 years of age. Mr. Ganguly used to be now and then anxious for him, lest being his own master and having money at command he should become the dupe of some intriguing man, and contract any of the vices peculiar to his time of life. But at the end of every week when he would see his healthful, beaming, frank face, he would blame himself for harbouring in his mind such anxieties on his account. Still as he had a bitter, though correct, experience of the world, he could not wholly divest his mind of such thoughts. He thought that an intelligent, congenial and pious wife would be the best safeguard for Nandalal. He had therefore written to several

of his Native Christian brethren in Calcutta to look for a respectable young lady who should be a fit wife to Nandalal. Unlike the present days, in those days, though only about fifteen years ago, it was difficult for a respectable Native convert to get a suitable wife. There was at the time in Calcutta an orphanage, where mostly foundling girls with some real orphan girls, and the daughters of some poor laboring class parents, were brought up to learn a little reading and writing. This orphanage, in those days of scarcity of wives for native Christians, had supplied many a convert with his partner for life. Some of those wives, no doubt, proved to be very good partners to their husbands. The European missionaries, with admirable foresight, had instituted the orphanage, intending it to be, as it really became for a few years, the nursery of wives for Native Christians.

But notwithstanding the high character of the orphanage, Mr. Ganguly could not, considering the position and circumstances of Nandalal, propose to him to take a wife from that institution, though he had no reason to doubt that an orphanage girl would prove a very good wife to Nandalal. Neither could he ask him to seek for a consort amongst the so-called Native Christians of the Krishnaghur district, as the Native Christians of that district were chiefly Mahomedans of the cultivator class, and a high caste rich Hindu like Nandalal Ghosh would rather lead a life of celibacy than take a wife from amongst them. If his daughter had been of a marriageable age, Ganguly would have been most happy to make Nandalal his son-in-law. But his daughter was only ten years old, being the youngest of his children. He was therefore at a loss to determine what he should do for his young friend. Mrs. Ganguly, influenced by her husband, also wrote to some of her female friends to the effect that it would not be undesirable even for a middle class East Indian or European young lady to marry a young man in the circumstances of Baboo Nandalal Ghosh, who was well educated and possessed a tolerably good competence, while in personal appearance he was not behindhand of the best looking European, though certainly much darker in color. While these secret arrangements for Nandalal's marriage

were going on in Mr. Ganguly's house, there were others concocting something towards the same object in a different way, and with a different purpose. This we shall detail in due time.

DIARY OF THE RUSSO-TURKISH WAR.

Decr. 3rd. There is no news of any consequence to-day, excepting that the British Mediterranean Squadron has received orders to winter in Besika Bay, in order, I suppose, to protect "British interests" in the East! "British interests" at Constantinople! You may as well talk of British interests at the South Pole. If the Eastern Question is not settled this time it will be only owing to England, which is bent on propping up an old and rotten empire which does not deserve to exist. Some of the Turkish papers in London are saying that the Turks are brave, they therefore deserve dominion. But are not Bengal tigers brave? Why are they then hunted down? The Ottoman power must be put down in the interests of civilization, and I have no doubt that Germany, and with her Austria, will assist Russia in the good work.

4th. No news from Bulgaria to-day. In Asia Minor the Russians took possession on the 28th ult. of Chazubani near Batoum on the Black Sea. For some reason or other the Turks abandoned that place, on which the Russians captured their camp. Erzeroum does not seem yet to be surrounded by the Russians. They are wintering on the plains of Passim, and their advanced guard is at Deveboyen, which is a few miles from Erzeroum. It is said that there is free communication between Erzeroum and Trebizonde. The severity of the weather has no doubt suspended for a time the operations of the Russians.

5th. In Bulgaria towards the south of Plevna, the Turks, after losing Provitz and Etropol, have retreated to the Balkans. It seems that on the 29th ult. the Russians unsuccessfully

attacked the Turks, being commanded by the German renegade Mahomed Ali, who has now been appointed commander-in-chief in south-western Bulgaria. The latest news is that the Turkish troops at Orhanie are falling back on Sofia.

6th. Mahomed Pasha says in a despatch that the Russians on the 3rd instant attacked the Turkish left wing at Kamarli, south of Statiza, and were not only repulsed with heavy loss, but were compelled to fall back. No news from Armenia.

7th. The Russians appear to have sustained a reverse at Elena or Helena to the north-east of Gabrova and south-east of Tirnova, which, that is, Elena, the Turks have captured. This is not to be wondered at as the Russian troops are scattered in thin companies over a circumference of many miles. Still the Russians cannot be excused for their carelessness in not noticing the concentration of Turkish troops towards Elena.

8th. After taking Elena the Turks have captured two other places, Popkoi and Rasrova, and are said to be marching towards Tirnova. Russian reinforcements are in the mean time marching to the relief of the troops who were at Elena. I don't believe that any serious consequences will follow this reverse of the Russians, as the Russians are strong in numbers, and will soon oblige Suleiman to take to his heels.

10th Turkish unofficial accounts state that Plevna has plenty of provisions. This can hardly be believed, for the Russians have cut off all means of supplies, and there must be at Plevna at least 75,000 troops. Food for so many mouths every day is no joke. The Russians were unsuccessfully attacked by the Turks at Etropol; and it is also said that the Russians are threatening to cut off the retreat of the Turks by the Sofia Road. Turkish affairs are appearing rather gloomy.

11th. Fuad Pasha is commanding at Elena which has lately been captured from the Russians, and is putting forth every

exertion to prevent its recapture. Bad weather has suspended operations in the directions of Tirnova and Kamarli. Suleiman Pasha has established his head quarters at Ahmedlie. In Armenia too operations are at a stand owing to the severity of the weather, but it is said that Russian reinforcements are arriving at Erzeroum from Kars. There seems to be fighting near Batoum, a considerable Turkish port on the Black Sea, the possession of which is much coveted by the Russians.

12th. Glorious news to-day—PLEVNA HAS FALLEN. No particulars have as yet been received, but simply the announcement of the fall. The telegram adds that the garrison, after severe fighting on the 9th instant, surrendered unconditionally. Osman Pasha was wounded. There can be but one opinion of the Turkish general Osman Pasha whom his government justly dignified with the title *Gazi*, or the Victorious. He deserves the title infinitely better than Ahmed Mukhtar in Armenia of whom I never had a good opinion. His face, as photographed in a number of the *Illustrated London News*, is that of a bloated, dissipated man. Osman Pasha, on the other hand, seems to be a man of ascetic habits, of severe hardihood, of cool courage, though of a most inhuman disposition. With about 50,000 or 60,000 troops he kept at bay for many months the immense Russian host numbering more than double his force. It ought also to be remembered that Plevna was no fortress. It was improvised into a fortress, and that fact speaks volumes of Osman Pasha's engineering skill. For taking this improvised fortress the Russians had recourse to the genius of Todleben, who is, perhaps, the greatest military engineer in the world. The Turkish generals Suleiman, Mahomed Ali and Reouf Pasha, will now all be in Roumelia for the defence of Adrianople and the capital, leaving Schumla, Rustchuk and Varna. I don't think the Russians will in the mean time attempt to capture those fortresses. They will mask those fortresses by the troops of General Zinnowsky, and the bulk of the

Russian army which must be about 175,000 strong will cross the Balkans, and at no distant time plant the Russian eagle on the dome of St. Sophia.

- 13th. Some particulars of the fall of Plevna have reached us to-day. It seems that the troops of Osman at Plevna were suffering miserably for want of provisions and of winter clothing, about 20,000 of them being sick. Under the circumstance Osman Pasha attempted on the 9th to cut his way through the Russian and Roumanian troops northwards in the direction of Widdin. The attempt was made, but it was unsuccessful. He was attacked both in front and in the rear, and after a heroic struggle had to succumb. It is said that the slaughter was very great. The number made prisoners by the Russians is altogether 60,000 including the 20,000 sick. The Czar and Prince Gortschakoff will return to St. Petersburg next week.
- *14th. The Turkish Supreme Council have resolved to carry on the war to the bitter end. There has been no talk of mediation. I don't think the Russians will at all make peace now that their arms have been crowned with success. The Eastern Question should now be settled once for all.
- 15th. It will be remembered that Mahomed Ali, who may be justly called the tennis ball of misfortune, was superseded in his command at Orhanie by Chakir Pasha; it is now said that Chakir Pasha has resigned, because, I suppose, he sees that the cause of his country is a hopeless one. The Russians lost 1,444 men at the storming of Plevna; amongst the 60,000 Turkish prisoners are 10 pashas and 2,128 officers. The siege artillery of the Russians is very near Erzeroum.
- 17th. The mail yesterday brought some details of the capture of Kars. We glean the following particulars from some of the London papers. "The fortifications round Kars may be divided into three distinct sets of defences. The first on the plain to the south include the Hafiz Pasha, the Khanli and the Suwarri Tabia, with the connecting link of intrenchments, and the camp in their rear. The second, to the west

of the river Kars Tchai, are on steep heights: the principal forts being the Tahmasp, the Tekmash, and the Mukhlis Tabia. The third system comprises the works on the Karadagh Hill. Between the eastern and the western forts runs the Kars Tchai, with steep, precipitous banks, from 403 ft. to 700 ft. in height." For the defence of these lines of fortifications at least 40,000 men were necessary, but the garrison of Kars contained only 20,000 men, of whom about 5,000, it is said, were in hospital. But though Kars was not sufficiently manned, its capture is to be attributed to the skill and daring of the Russians who were only 18,000 in number. The attack was begun on the southern side. "The Russian column of the right flank was formed by the Fortieth Division, and was directed, under the command of General Lazareff, against the Hafiz Pasha Tabia, which forms the most eastern angle of the southern line of defence. Count Grabbe, with a regiment of the grenadiers of Moscow and a regiment of the Thirty-ninth Division, assailed the towers between the Hafiz Pasha Tabia and the Khanli Tabia as well as the latter fort itself. He stretched a hand towards a column under General Roop and General Komaroff, which attacked the Suwarri Tabia and the lines between it and the river, and was to push forward along the Erzeroum road against the citadel itself. Soon after nightfall, the columns of attack were formed up in deep silence. A little after eight the attack began in the centre. About eleven, although their leader was slain in heading the assault, the soldiers of Count Grabbe poured into the Khanli Tabia, and about the same time the fort of Suwarri was gained. The citadel was carried almost directly afterwards and then the whole town and the main positions of the Ottoman positions lay at the mercy of the fire of the assailants. But some of the forts lying between the citadel and the outer line held out till eight o'clock in the morning. The Turkish soldiery that remained unwounded or had not been taken prisoners attempted to break out and retire towards Erzeroum and Olti; but

the Russian cavalry was drawn up to bar egress in these directions, and the retreating masses appear to have been hurled back, and forced to lay down their arms. The whole of the works, and the town itself, with many standards and 7,000 prisoners, fell into the hands of the conquerors, and General Melikoff entered the palace in triumph on the forenoon of Sunday. It is remarked that the capture of a fortress of the strength of Kars by a night escalade is an instance almost unparalleled in modern warfare."

We learn from to-day's telegrams that Servia has declared war against Turkey, and that Turkey has asked England and other powers to mediate. But I don't think that the Czar will make peace till he has captured Constantinople.

19th. To-day's telegram says—"The German government, in answer to the Porte's circular despatch, has refused the proposal for mediation." Exactly; I always thought so. It is absurd to talk of mediation when we have come merely to the beginning of the end. "Is it peace Jehu?" "There is no peace." There will be no peace till the Russians have captured Constantinople. There will be no peace till the Eastern Question is finally settled; there will be no peace till the odious tyranny of the Ottoman Porte is put an end to; there will be no peace till all the Christians of Bulgaria, Roumelia, of Asiatic Turkey, of the Archipelago, are freed from Turkish oppression; there will be no peace till the Sultan is despoiled of all his dominions and placed on the Pension list of the Russian Government.

A SON OF MARS.

THE FOLK TALES OF BENGAL.

[Heard from Manik Chandra Das, a barber of Sonapore in the district of Burdwan, on the 21st of December, 1877.]

XV. THE STORY OF A BRAHMADAITYA.*

Once on a time there lived a poor Brahman who had a wife. As he had no means of livelihood he used every day to beg from door to door, and thus got some rice which they boiled and ate, together with some greens which they gleaned from the fields. After some time it chanced that the village changed its owner, and the Brahman bethought himself of asking some boon of the new laird. So one morning the Brahman went to the laird's house to pay him court. It so happened that at that time the laird was making enquiries of his servants about the village and its various parts. The laird was told that a certain banyan tree in the outskirts of the village was haunted by a number of ghosts; and that no man had ever the boldness to go to that tree at night. In byegone days some rash fellows went to the tree at night, but the necks of them all were wrung, and they all died. Since that time no man had ventured to go to the tree at night, though in the day some neat-herds take their cows to the spot. The new laird on hearing this said, that if any one could go at night to the tree, cut one of its branches and bring it to him, he would make him a present of a hundred *bighas*† of rent-free land. None of the servants of the laird accepted the challenge, as they were sure they would be throttled by the ghosts. The Brahman, who was sitting there, thought within himself thus—“I am almost starved to death now, as I never get my bellyful. If I go to the tree at night and succeed in cutting off one of its branches I shall get one hundred *bighas* of rent-free land, and become independent for life. If the ghosts kill me, my case will not be worse, for to die of hunger is no better than to be killed by

* The ghost of a Brahman who dies unmarried.

† A *bigha* is about the third part of an acre.

ghosts." He then offered to go to the tree and cut off a branch that night. The laird renewed his promise, and said to the Brahman that if he succeeded in bringing one of the branches of that haunted tree at night he would certainly give him one hundred *bighas* of rent-free land.

In the course of the day when the people of the village heard of the laird's promise and of the Brahman's offer, they all pitied the poor man. They blamed him for his foolhardiness, as they were sure the ghosts would kill him, as they had killed so many before. His wife tried to dissuade him from the rash undertaking; but in vain. He said, he would die in any case; but there was some chance of his escaping, and of thus becoming independent for life. Accordingly, one hour after sundown the Brahman set out. He went to the outskirts of the village without the slightest fear as far as a certain *vakula* tree (*Mimusops Elengi*), from which the haunted tree was about one rope distant. But under the *vakula* tree the Brahman's heart misgave him. He began to quake with fear, and the heaving of his heart was like the upward and downward motion of the paddy-husking pedal. The *vakula* tree was the haunt of a *Brahmadaitya* who, seeing the Brahman stop under the tree, spoke to him and said, "Are you afraid, Brahman? Tell me what you wish to do, and I'll help you. I am a *Brahmadaitya*." The Brahman replied, "O blessed spirit, I wish to go to yonder banyan tree, and cut off one of its branches for the zemindar, who has promised to give me one hundred *bighas* of rent-free land for it. But my courage is failing me. I shall thank you very much for helping me." The *Brahmadaitya* answered, "Certainly, I'll help you, Brahman. Go on towards the tree, and I'll come with you." The Brahman, relying on the supernatural strength of his invisible patron, who is the object of the fear and reverence of common ghosts, fearlessly walked towards the haunted tree, on reaching which he began to cut a branch with the bill which was in his hand. But the moment the first stroke was given, a great many ghosts rushed towards the Brahman who would have been torn to pieces but for the interference of the *Brahmadaitya*. The *Brahmadaitya*

said in a commanding tone, "Ghosts, listen. This is a poor Brahman. He wishes to get a branch of this tree which will be of great use to him. It is my will that you let him cut a branch." The ghosts, hearing the voice of the Brahmadaitya, replied, "Be it according to thy will, lord. At thy bidding we are ready to do any thing. Let not the Brahman take the trouble of cutting; we ourselves will cut a branch for him." So saying, in the twinkling of an eye, the ghosts put into the hands of the Brahman a branch of the tree, with which he went as fast as his legs could carry him to the house of the zemindar. The zemindar and his people were not a little surprised to see the branch; but he said, "Well, I must see to-morrow whether this branch is a branch of the haunted tree or not; if it be, you will get the promised reward."

Next morning the zemindar himself went along with his servants to the haunted tree, and found to their infinite surprise that the branch in their hands was really a branch of that tree, as they saw the part from which it had been cut off. Being thus satisfied, the zemindar ordered a deed to be drawn up by which he gave to the Brahman for ever one hundred *bighas* of rent-free land. Thus in one night the Brahman became a rich man.

It so happened that the fields, of which the Brahman became the owner, were covered with ripe paddy, ready for the sickle. But the Brahman had not the means to reap the golden harvest. He had not a pice in his pocket for paying the wages of the reapers. What was the Brahman to do? He went to his spirit-friend the Brahmadaitya, and said—"O Brahmadaitya, I am in great distress. Through your kindness I got the rent-free land all covered with ripe paddy. But I have not the means of cutting the paddy as I am a poor man. What shall I do?" The kind Brahmadaitya answered, "O Brahman, don't be troubled in your mind about the matter. I'll see to it that the paddy is not only cut, but that the corn is threshed and stored up in granaries, and the straw piled up in ricks. Only you do one thing. Borrow from men in the village one hundred sickles, and put them all at

the foot of this tree at night. Prepare also the exact spot on which the grain and the straw are to be stored up."

The joy of the Brahman knew no bounds. He easily got a hundred sickles, as the husbandmen of the village knowing that he had become rich readily lent him what he wanted. At sunset he took the hundred sickles and put them beneath the *vakula* tree. He also selected a spot of ground near his hut for his magazine of paddy and for his ricks of straw; and washed the spot with a solution of cow-dung and water. After making these preparations he went to sleep.

In the meantime soon after nightfall when the villagers had all retired to their houses, the Brahmadaitya called to him the ghosts of the haunted tree, who were one hundred in number, said to them, "you must to-night do some work for the poor Brahman whom I am befriending. The hundred *bighas* of land which he has got from the zemindar are all covered with standing ripe corn. He has not the means to reap it. 'Tis night you all must do the work for him. Here are, you see, a hundred sickles, let each of you take a sickle in hand and come to the field I shall show him. There are a hundred of you. Let each ghost cut the paddy of one *bigha*, bring the sheaves on his back to the Brahman's house, thresh the corn, put the corn in one large granary, and pile up the straw in separate ricks. Now, don't lose time. You must do it all this very night." The hundred ghosts at once said to the Brahmadaitya, "We are ready to do whatever your lordship commands us." The Brahmadaitya showed the ghosts the Brahman's house and the spot prepared for receiving the grain and the straw, and then took them to the Brahman's fields, all waving with the golden harvest. The ghosts at once fell to it. A ghost harvest-reaper is different from a human harvest-reaper. What a man cuts in a whole day, a ghost cuts in a minute. *Mash, mash, mash*, the sickles went round, and the long stalks of paddy fell to the ground. The reaping over, the ghosts took up the sheaves on their huge backs and carried them all to the Brahman's house. The ghosts then separated the grain from the straw, stored up the grain in one huge store-house, and piled up

the straw in many a fantastic rick. It was full two hours before sun-rise when the ghosts finished their work and retired to rest on their tree. No words can tell either the joy of the Brahman and his wife when early next morning they opened the door of their hut, or the surprise of the villagers, when they saw the huge granary and the fantastic ricks of straw. The villagers did not understand it. They at once ascribed it to the gods.

A few days after this the Brahman went to the *vakula* tree and said to the Brahmadaitya—"I have one more favour to ask of you, Brahmadaitya. As the gods have been very gracious to me, I wish to feed one thousand Brahmans; and I shall thank you for providing me with the materials of the feast." "With the greatest pleasure," said the polite Brahmadaitya, "I'll supply you with the requirements of a feast for a thousand Brahmans; only show me the cellars in which the provisions are to be stowed away". The Brahman improvised a store-room. The day before the feast the store-room was overflowing with provisions. There were one hundred jars of *ghi* (clarified butter), one hill of flour, one hundred jars of sugar, one hundred jars of milk, curds, and inspissated milk, and the other thousand and one things required in a great Brahmanical feast. The next morning one hundred Brahman pastry-cooks were employed; the thousand Brahmans ate their fill; but the host, the Brahman of the story, did not eat. He thought he would eat with the Brahmadaitya. But the Brahmadaitya, who was present there though unseen, told him that he could not gratify him on that point, as by befriending the Brahman the Brahmadaitya's allotted period had come to an end, and the *pushpaka** chariot had been sent to him from heaven. The Brahmadaitya being released from his ghostly life, was taken up into heaven; and the Brahman lived happily for many years begetting sons and grandsons.

Here my story endeth,

The Natiya-thorn withereth, &c.

* The chariot of Kuvera, the Hindu god of riches.

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REVIEW OF MR. BOMWETSCH'S BENGALI TRANSLATION OF THE GOSPEL OF MATTHEW.

By the Editor.

MATTH. CHAPTER III.

1st. verse. Mr. Bomwetsch renders the words *in those days* into এই সময়ে (*at this time*); and Drs. Yates and Wenger into সেই সময়ে (*at that time*). Of these two renderings I think the second is to be preferred, because the former phrase suggests the idea that what is going to be related happened immediately after the events described in the last chapter, whereas the latter phrase is somewhat more vague. Besides, the Greek word *ekēinos* generally refers, not to the near, but to the distant object, and ought therefore to be rendered into সেই, *that*, and not into এই, *this*.

The word *kérussó* (to preach,) is rendered into ঘোষণা by Drs. Carey and Wenger, into প্রচার by Dr. Yates and Mr. Bomwetsch. There is hardly any difference between the two Bengali words; but with the former, the idea of a proclamation by a herald, which is the idea of the Greek word, is, perhaps, oftener associated than with the latter: but the latter has this advantage, that it is more common than the former.

The word *erémós* (*wilderness*) is rendered into অরণ্য by Dr. Carey and Mr. Bomwetsch, and into প্রান্তর by Drs. Yates and Wenger. By the wilderness of Judea the Evangelist means that tract of the country which lies to the west of the Dead Sea. It was not a burning sandy desert, indeed there was hardly any sand in it (see Stanley's *Sinai and Palestine*); neither was it, at least in those days, altogether without inhabitants. The rendering into প্রান্তর, by Drs. Yates and Wenger, is altogether

inadmissible ; for that word means a treeless, waterless desert. The word অরণ্য, which is adopted by Dr. Carey and Mr. Bomwetsch, is a forest, or rather forest-lands, and therefore represents the Greek word in the text more correctly than the other word. We have descriptions of many *aranyas* both in the *Ramayana* and in the *Mahabharata* ; and we find that they were not altogether uninhabited.

2. The participle *legón* (saying) is, I think, very elegantly rendered by Mr. Bomwetsch into simply বলিলেন without repeating the nominative. Dr. Wenger translates it—সে কহিল, *he said*. And here I must again protest against Dr. Wenger's omission to use honorific pronouns and verbs in connection with illustrious Scripture characters. We have here John the Baptist, perhaps the most highly honoured of all the saints whose lives are recorded either in the Old Testament or in the New, and of him Dr. Wenger speaks in the words সে কহিল, which words, being interpreted in the conventional language of the day, mean—that fellow said.

The Greek word *metanoëō* means to change one's mind. It was rendered into পরামনন by Dr. Carey. This is not a bad rendering, only that the Bengali word is not common. Drs. Yates and Wenger render it into মন ফিরান which means, not so much to change one's mind as to wheel one's mind round ; for ফিরান means a turning or wheeling round. Mr. Bomwetsch's মনঃপরিবর্তন (change of mind) is by far the best rendering.

Dr. Wenger renders *eggike* into সন্নিকট which is less intelligible to uneducated persons than the কাছে আসিয়াছে of Mr. Bomwetsch.

3. *This is he* is admirably rendered by Mr. Bomwetsch into ইনিই সেই তিনি, *this is that he*. Mr. Bomwetsch unnecessarily uses the colloquial word সব meaning all. The word is Urdu, and should therefore have no place in the Bengali Bible. Besides, সকল (all) is intelligible to the most illiterate peasant. I don't see in the original any word corresponding to all.

4. *Raiment* is rendered by Mr. Bomwetsch into পোশাক, another Urdu word. বস্ত্র, though Sanskrit, is intelligible to all.

5. বাইতে লাগিল, used by Mr. Bomwetsch, means *began to go*; গেল is better.

7. *But when he saw many of the Pharisees and Sadducees come to his baptism &c.* The words *epi to baptisma autou* have been properly rendered in the authorized English version into *to his baptism*. Dr. Carey, apparently following the A. V., translates it তাহার ডুবতে (*to his immersion*); but this hardly conveys any meaning in Bengali. Mr. Bomwetsch renders it into বাপ্তিস্মের দিকে, *in the direction of baptism*. This is more unintelligible than Dr. Carey's translation. The Pharisees and Sadducees went *to the side* or *in the direction of baptism*. If this has any meaning, it means that those sectaries went in the direction of that place where John was baptizing. But this the Evangelist does not say. Besides, if they were only advancing in the direction of the place of baptism, how could the Baptist see them and speak to them? It is true that the Greek preposition *epi* with the accusative sometimes means the *quarter* or *direction towards* or *in which* a thing takes place; but *epi to baptisma* cannot mean that. This phrase is similar to *epi thérān* (*for hunting*, that is, for the purpose of hunting) in Xenophon, or *epi boun itō* (*let him go for an ox*) in Homer, (see Liddell and Scott.) *Epi* evidently means here the *purpose for which one goes*, or as Dean Alford finely remarks, "*epi denotes the moral direction of their purpose not merely motion towards.*" Dr. Wenger's rendering, therefore, বাপ্তাইজিত হওনার্থে (*for the purpose of being baptized*) is more correct than that of Mr. Bomwetsch. I should say the best rendering of the words is বাপ্তিস্মের জন্যে (*for baptism*).

Who hath warned you to flee from the wrath to come? Dr. Wenger gives the following translation:—আগামি কোপ হইতে পলায়ন করিতে তোমাদিগকে কে চেষ্টনা দিল? *who gave you warning to flee from the coming wrath?* Mr. Bomwetsch's translation is as follows:—তোমরা যে সম্মুখ ক্রোধ এড়াইবে, কে তোমাদিগকে শিখাইয়াছে? *that you will escape the wrath in front, who hath taught you?* This translation is neither so literal nor so good as that of Drs. Yates and Wenger.

8. The word *karpos* in this verse means *actions* and not *fruit*.

Mr. Bomwetsch, therefore, I think, is right in rendering it into কার্য and not ফল, into which latter Dr. Wenger renders it.

9-12. In these verses Mr. Bomwetsch, with a view to make his version intelligible to the uneducated common people, has in my humble opinion, fallen into the mistake of making it vulgar. The words এটা (this), থেকে (from, out of) সব (all), চেয়ে (than), কুড়ুলটা (axe), are too colloquial and vulgar to be used in a translation of Holy Writ. Again, Mr. Bomwetsch spells some words, not as they are written, but as they are vulgarly and incorrectly pronounced. The ordinary Bengali word for a shoe is জুতা, but Mr. Bomwetsch spells it জুত which is its vulgar pronunciation,—no, not that either, for its vulgar pronunciation is জুতো. So, the common Bengali word for a winnowing fan is কুলা, but Mr. Bomwetsch spells it কুলো which is the vulgar pronunciation of that word. The word for fire is অগ্নি, but Mr. Bomwetsch writes that word আগুন which is only a mispronunciation of the word. And the worst of it is, that these vulgar words appear in juxtaposition with highly Sanskritized words like the following,—মনঃপরিবর্তন, উদ্দেশে, নিঃশেষে, অনিবার্য.

15. *Then he suffered him* is translated by Mr. Bomwetsch thus—তখন তিনি তাঁহাকে হইতে দিলেন, which hardly conveys any meaning. Dr. Wenger's rendering into তাহাতে সে নম্রত হইল is certainly better.

16. I think Mr. Bomwetsch is right in rendering *heavens* in this verse into *heaven-door*. Bengali idiom requires it.

It is evident from the corresponding passage in Luke III. 22, that the Holy Spirit descended in the *bodily shape* of a dove. Mr. Bomwetsch therefore is correct in using the words *in the shape of a dove*. Dr. Wenger's rendering conveys the idea that the *manner of descent* was like that of a dove.

স্বৰ্গ হইতে এক বব আসিল of Mr. Bomwetsch for a voice from heaven, is hardly good Bengali. Dr. Wenger's স্বৰ্গ হইতে এক বাণী হইল is better.

SONNET.

THE WILKIE GALLERY.

Sublime at need, minute as were of yore,
The Flemish Masters, Wilkie stands apart,
Among our artists for consummate art.
'Tis his with matchless grace to ope the door
Of household sympathies ; he dares explore
Passion's extremest moods, and keenly dart,
Through the dim chambers of a careworn heart,
Light on what nestles at its inmost core :
Witness the "Breakfast" with its gleaming tray,
Its cheerful parlour, and its table spread
With homespun damask, white as mountain snow ;
And witness too the monk's despairing woe,
In the "Confession," as convulsed with dread,
He grasps his elder's hand to kneel and pray.

D.

SHADOWS.

I love the uncouth shadows,
The figures quaint that run,
By bush and hedge when cattle
Pass homewards in the sun.

The shadows cast at sunrise.
By slanting rock and tree,
On lucid pools that tremble,
My heart leaps up to see.

But most I prize the shadows,
Which Emma's fingers slight,
For laughing children fashion
With subtle skill at night,

When bright the candle shimmers,
 And treble voices call,
 For gargoyles on the cornice,
 And rabbits on the wall.

D.

 SPIRITUALISM.

[We publish below a letter which Judge Edmonds wrote some years ago to our friend Baboo Peary Chand Mittra on the subject of Spiritualism. Though received many years ago it is now published for the first time. *Ed. B. M.*]

CHEONDEROGA
 ON LAKE GEORGE,
 July 29th, 1861.

DEAR SIR,

Yours of the 8th of May reached me only lately, partly because of my having retired early in the summer to my cottage among the mountains, where away from the bustle of city life for awhile, I can have time to ponder a moment on the sublime truths now being revealed to us.

The interest of those truths is increasing daily, yet like all God's teachings they come to us in the most simple form and so moulded as to be within the reach of even the commonest minds.

The most simple form that we have experienced in this country—the A. B. C. as it were of our NEW SCHOOL, is by the rapping and table tipping. Yet in this form comes the remarkable phenomenon of "*inanimate matter, moving without mortal contact and displaying intelligence*,"—a marvel, it appears to me, as great as any recorded in the annals of mankind.

This must of course be done by some power outside of ourselves and yet we have much to do with it—at least to the extent of putting ourselves in a condition to receive it and aiding it to come to us. If we want to converse in English or French, we must be where English or French are spoken, and so if we wish

to have the manifestation of spirit communion we must place ourselves in a situation to have it come.

It is not to be in a crowd, amid the turmoil of human passions, but quietly and retired—"the world shut out." Not in a sneering or cavilling temper, but calmly and honestly seeking truth and nothing else. Not for mere selfish gratification of idle whim or curiosity, but earnestly realizing that we are communing with the dead.

With such feelings, let from 3 to 6 or 7 persons get together at twilight hour, when the turmoil of the day is over, and sitting together in a circle, with hands joined all round and in silence.

In these few words is contained the whole direction of the mode in which the communion is brought about.

But even this is not always sure of success, nor will the manifestation always come at once. Sometimes there is an entire failure and sometimes we have to wait quite a while, but most generally it will come first or last.

When it comes in this form, your communion will be by spelling out words from the alphabet. For instance, when you observe the table to move, express a wish that it may move 3 times for Yes and once for No. Or if you hear the raps, have the wish uttered that 3 raps may be Yes and one No; and then call the alphabet, letter by letter, until the signal for Yes is given at the sound of a particular letter, when you write that down and begin the alphabet again and go thro' again until the next letter is indicated, and so on until you get words and sentences.

It was in this manner the communion was begun with us, and you will be surprised as we were at the ease with which you will concert a set of signals with the intelligence that will be dealing with you and which will meet you more than half way. Almost every circle has its own *modus operandi*. In Spain I was told of a novel mode. The alphabet was reduced to 24 letters, and each letter was numbered, and the legs of a table were numbered 1. 2. 3. 4.—If leg No. 1 moved, it was A. If leg No. 4 moved it was D. If legs 4 and 3 moved it was G, and so on.

The particular form of the communion is not however of so

much moment. The important thing is to procure a manifestation of the presence of the power, for as soon as you get that, you will find no difficulty in devising a mode of going farther and making it available. And in regard to bringing the power around you, every thing depends on the disposition and mood of mind of the circle.

Some get frightened, some are afraid of being laughed at—some, unimpressed with the solemnity of the occasion, indulge in frivolity—some get excited with the bare possibility of its being a verity, and some will be selfish enough to destroy all harmony in the circle, and all these are unfavorable conditions, and often retard and not unfrequently prevent any manifestation. The most proper state of mind is one of harmony and devotion, and singing and prayer are always found to be conducive to that.

Oh! how glad our departed friends are to avail themselves of this, to them, new mode of once again visiting the dear ones left behind, and how pained they often are at the trifling and irreverent manner in which their advent to us is welcomed! and how often do they turn sadly away at the impatience that will not wait until the conditions can be prepared!

Ignorant ourselves of what those conditions are, we are often unconscious of the impediments we ourselves put in their way; and for this, persistent patience is the great remedy.

It will be quite out of my power to give you "directions as to the selection of the media." Were I with you, I could perhaps say of the persons present who could most likely be a medium, but not otherwise.

You will have to try your circles until you find one, and when you do find one, he or she may be developed in a form quite unlike anything I have alluded to.

But here again I repeat the remark, that as soon as you observe the presence of the power, whatever its form, you will have no difficulty in opening communion with it.

When I return to town, I will try to send you some publication that may aid you, for we have many a one now in our libraries.

Wishing you every success in your pursuit of this true knowledge, which so purifies and ennobles the soul, I subscribe myself

Very truly Yours

Sd. J. W. EDMONDS.

To P. C. Mittra Esq.

THE VICEROY ON EDUCATION.

We make no apology in publishing below the excellent speech delivered by His Excellency the Viceroy and Governor-General of India at the late Distribution of Prizes among the pupils of the La Martiniere, Calcutta. It contains many remarks of great importance and of permanent value.

"It has given me sincere pleasure to be able to meet you here to-day ; and I gladly avail myself of the present opportunity to assure you personally of my sympathy in the objects of this excellent institution, and my cordial appreciation of the good sense and sound principles whereby its present teachers are guided in their efforts to carry out those objects. I find however, that I have really little or nothing to add in the way of criticism or advice to what has already been spoken within these walls on previous occasions.

"Standing, as I do, under the roof of a building dedicated by private benevolence, and devoted by public gratitude, to the practical instruction of boys and girls belonging to the middle class of the Christian population of Calcutta, I need not here, and, now descant upon the obvious advantages which such instruction offers to every class of every community. Perhaps, therefore, I may be pardoned if I prefer to take the occasion thus afforded me to warn the pupils of this college against the danger of over-estimating those advantages, and indulging in too sanguine anticipations as to the practical value in after life of the merely mental attainments or personal accomplishments acquired at school. School is life's drilling ground, where even effort is pastime : but the world is its battle ground. It is not till you have left school that life's real trials will begin ; and in vain will you have been to school, if you leave it incredulous of those trials, or unprepared to face them. I cannot honestly hold out to the young men and women I now see around me any promise, that the education they have received in this college will, of itself, enable them, when they leave it, to indulge the tastes, or

satisfy the aspirations, which all mental culture tends to generate and develop. There can be no real happiness or dignity in life without self-respect. But the first practical condition of self-respect is pecuniary independence. For money is character. To secure pecuniary independence, however, you must rely exclusively upon your own exertion, others cannot help you to this ; and least of all can the State do so. Rarely can pecuniary independence be secured without toil and privation, or without resolute resistance of all temptation to sacrifice that moral freedom, which is the natural birth-right of every noble character, to the pleasant indulgence of acquired tastes, or the soft satisfaction of artificial wants. We are living in an age when the activity of education is quite unprecedented ; and every age is apt to overrate the ethical value of the form peculiar to its own social activities. I greatly fear, however, that the universal diffusion of popular instruction, so prized by this age, has hitherto stimulated rather than corrected, those social tendencies which fill the world around us with mistaken aspirations, artificial wants, and false pretences ; by encouraging boys and girls, men and women, to believe that the right object of life, and consequently the sole purpose of education, is not the improvement of their *characters*, but the improvement of their *position* ; not so much to make the most and best of what they are, and were born to be, as to be constantly trying to appear to be something else. To you therefore, young pupils of the Martiniere College, I would say—"Never be ashamed of that condition in life to which it has pleased God to call you." Believe me, it is not social position, but personal character, that makes a gentleman or a gentlewoman. For my part, I respect the peasant or the artisan who, owing nothing to any man but a manly deference, maintains himself and family, in the sweat of his brow, by the toil of his honest hand ; and him I call a gentleman. I respect the cheerful, brisk, and thrifty housewife, whose bright soul beautifies the humblest home ; and her I call a gentlewoman. I do not respect the pushing, vulgar, would-be fine lady, who prides herself on the dresses she cannot afford, and the acquaintances who despise her. I do not respect the needy, venomous, purchaseable scribbler, whose envious pen can only propagate folly and slander, though it may have been trained to prate of philosophy and virtues. These persons, who foolishly aspire to be something more than gentlemen or gentlewomen, are not even honest men and women. They are an encumbrance to themselves, and a nuisance to everybody else.

"Human life has been often compared by poets and moralists to a journey or a voyage. The genius of a modern poet has given to this hacknied comparison a novelty of form which appears to me so appropriate to the case of those I am now addressing, that I shall venture to borrow it for the illustration of my meaning.

"Suppose, then, that some pupil of this college, boy or girl, were about

to embark on a long sea voyage. How would you prepare for it? How provide for your own comfort, compatibly with that of your fellow-passengers, during the voyage? You are a young woman, and you are fond of music. I dare say you would like to take on board with you a piano, a harp and a music stool. Or you are fond of painting, and to satisfy this taste, and practise this accomplishment, you require an easel, a paint box, and several squares of can—with, perhaps, a lay figure or two. Do you prefer fancy needlework? Then you will want a tambour frame. Have you a taste for pretty furniture? In that case it would be very nice to take on board Persian carpets, French sofas, and Venetian mirrors.

“But, what, if you find, when you get on board, that all these luxuries are quite incompatible with the conditions of the voyage and the dimensions of the ship? The cabin allotted to you is only a few feet square, and will not hold them. Your fellow-passengers refuse to be incommoded by them; and the captain sternly insists on their being left behind, or pitched overboard. Would you not, in that case, have fared better all through the voyage, would you not have been happier and more comfortable, had you been content to bring with you no possessions more pretentious than a cheerful temper, neat and cleanly habits, a love of order, patience to endure occasional privation, and the general disposition to make the best of things as you find them?

“I have put this question to the young ladies; but it is equally applicable to the young gentlemen. I can imagine some clever, cultivated youth who is fond of literature and science, and who would like to take on board, if he could, a library, a set of mathematical instruments, and a couple of globes. But if your cabin will not hold your library, your instruments, and your globes; if the Captain of the ship, rejecting them all, leaves you, unequipped and unprepared, to make the best you can of some bare berth,—will you not have cause, before your voyage is done, to envy the lot of your more unambitious neighbour, who with tastes less refined and acquisitions less costly than your own, has learnt, perhaps before he came aboard, to stitch a sail, or splice a rope, or ship a spar, and can turn a ready and a willing hand to whatever rough, but useful, work is offered him to do?

“Now, this college may be justly proud of the success and eminence attained in after-life by some of its former pupils. But its pupils must not suppose that to have carried away the prizes which are open to them here, gives them any personal claim in after-life to prizes not commonly open to the class they belong to, whatever that class may be. I should be sorry if any of you, young gentlemen, were encouraged to believe that a University degree, however meritoriously it may be won, is a sure passport to wealth and influence, or even to independence. You cannot all be Government servants or eminent lawyers; and the probability is that the great majority

of you will have to seek, and earn, your livelihood in the prosecution of lowlier, but by no means less worthy, or less useful, vocations.

"It is for this reason that I entertain considerable doubt whether the affiliation of the Martiniere College with the Calcutta University is an altogether unmixed advantage.

"I am rather afraid that in this country, and more especially in this Presidency, there is a growing tendency to over-education ; or, at least, to that kind of education which concentrates the efforts and hopes of young men and women upon the prospect of a University degree, or an eligible marriage without sufficiently ensuring to them the means of making the attainment of such objects really beneficial to themselves and their fellow creatures. I have lately read some excellent observations by Professor Monier Williams on the subject of education in India. They so forcibly confirm, and so felicitously define, my own impressions, that I will, with your permission, quote them:—

" "In India," he says, "we want more real education, we want more suitable education, and we want more primary education."

"On the first of these three points he observes that "our Indian educators do not sufficiently bear in mind that the most valuable knowledge is that which is self-acquired when the faculties are matured and the teachers are doing their business most effectively when they are teaching the pupils to be their own future self-teachers. I am afraid," he adds, "that our Indian Colleges and Schools are turning out more well-informed than well-formed-men, more free thinkers than wise thinkers, more silly sceptics than honest inquirers, more glib talkers than accurate writers, more political agitators than useful citizens. The next point," he continues, "is that we want more suitable education: The sons of persons of low social status ought not to be allowed, unless they show evident signs of unusual ability, to receive an education above the rank of their fathers. Let their training be the best its kind, but let it be suited to their position and prospects. Furthermore, greater efforts should be made to co-ordinate the education of daughters with that of sons. In brief, we ought to aim at educating children in their stations, rather than above their stations, and making the son of a potter a better potter, and the son of a carpenter a better carpenter. Not," he adds, "that I would place obstacles in the way of the lower castes, or classes, elevating themselves ; but I would at once correct the mistake of putting too low a price on the highest form of education. No parent of inferior rank will then be ambitious of a university degree for his son, unless he is likely to repay with interest the outlay necessary to secure it."

"Now, by you, the teachers of this college, these recommendations are wholly unneeded. They have been anticipated by your own judgment, and are corroborated by your own experience. Nothing, in my humble opinion,

could be sounder, more sagacious, more judicious, or more practical, than the views expressed, and the principles laid down, in the admirable reports of Miss Adams and Mr. Biden. Most cordially, and entirely do I sympathise in your desire to impart to the instruction provided by this Institution a simpler and more practical character. I do not forget the difficulties you have experienced, nor underrate those which you are likely to experience, in carrying out this excellent object. The parents of your pupils may be less wise and far-seeing than you are yourselves and, if so, they will, perhaps, prefer for their daughters the abuse of a piano to the use of a saucepan, and encourage their sons to employ no manual instrument more fatiguing or less fashionable than a goose-quill. But, for all that, the fact remains, that education in India must aim lower, if it is to reach further.

"I regret to find, from the reports of the college, that the efforts you have made, in accordance with the advice of my predecessor, Lord Northbrook, to secure suitable employment for its foundationary pupils in mercantile, and industrial establishments, have, up to the present moment, been so unsuccessful. It will afford me sincere satisfaction if I can, at any time or in any way, promote the attainment of this, and the other objects, to which allusion is made in your reports.

"On behalf of the boy-students of this college, may I, in passing, suggest for the consideration of the governors, the benefit they might probably derive in after life from the inclusion of shorthand, and if possible, practical engineering, amongst the subjects of instruction given them here?

"It happens to me, as I suppose it happens to most men in official life, to be in receipt of frequent and urgent applications for pecuniary assistance from persons who have received, what is called 'a liberal education,' but who have not succeeded in putting it to any practical use. When I ask these distressed gentlemen and gentlewomen, what they could do to earn their livelihood if the occasion were offered them, the almost invariable reply is that, although they have been taught everything in general, they have no special aptitude for anything in particular. I need not say that, in these circumstances, it becomes very difficult to help them.

"Now, I fear that what I have said thus far may have seemed, perhaps, somewhat unsympathetic and disheartening to my younger hearers. But I beg them not to misunderstand me. The desire to excel is the mainspring of all excellence. Youth without enthusiasm would be poor indeed; and emulation is so precious and potent a motive to noble exertion, that I should be unspeakably grieved if any word of mine were calculated to chill and discourage its generous impulse in these young minds and hearts.

"First, then, let me explain that, in most sincere conviction, whatever be the object of attainment legitimately set before you by the circum-

tances in which Providence has placed you, you cannot too seriously, or too strenuously, strive to attain it. The harder you strive now for the prizes of school, the more successfully you are likely to strive hereafter for the prizes of life. And, in each case, you will find the chief value of the prize in the results of the effort it has cost you to win it. Even if you miss the prize itself, be assured, you will not miss the benefit of having striven for it. The athlete, trained and nurtured for the Olympic games, may have failed to win the Olympic palm; but, depend upon it, he did not fail to acquire strength and skill, courage, and patience, from his efforts to attain it. I do not wish to chill the hopes, or check the ardours, of your youth. I merely urge you to concentrate these precious forces upon practical objects, and not to dissipate them prematurely in vain longings and futile ambitions.

“In the next place, let me remind you that, whatever be your position, or your prospects, here already at school, and afterwards throughout your whole life long, one boundless field of legitimate exertion will always be open to you, one lofty object of profitable attainment always above, and before you; and that is, the constant elevation of your own characters. Doubtless, it is an excellent thing to be a good pianist: but trust me it is a far more excellent thing to be a good daughter, a good wife, a good mother. Not every young woman can become a good pianist, but all young women can be, if they please, good daughters; and all good daughters may hope to become good wives and mothers. So, also, it is worth while to become a Bachelor or a Master of Arts, if you have the opportunity of competing for a university degree, but it is infinitely better worth while to become a brave and honest man. It is not every lad that has the opportunity of competing for a university degree; but all lads can, if they choose, become brave and honest men.

“Now, let me tell you a story.—Centuries before either you or I were born there lived in ancient Rome a wise and famous schoolmaster. Unlike many of our modern schoolmasters, he did not profess to teach every thing. Indeed, there was only one thing which he deemed worth teaching or learning; only one thing which he believed to be profitable throughout life to men and women. Do you wonder what was this supreme accomplishment? Well, I will tell you. It was neither history, nor geography, nor languages, nor mathematics, nor music. It was simply the formation of noble character. Now, at that time the Roman people wore long white garments, not very dissimilar to those worn by many of our native fellow-subjects here in Calcutta. But the garments of the noblest and wealthiest Romans were distinguished by a purple hem. So this school-master said to his pupils—“Low and vulgar minds are like the common white threads in the garments which everybody wears; because they aspire only to resemble those around them; but

noble character is like the purple thread which, place it where you will, maintains its independence."

"Then he exhorted his pupils, each of them, to strive for the distinction of becoming, as it were, a purple thread in the great garment of life, and to be content with nothing less. You see, then, that this great teacher of character, so far from discouraging emulation, laid special stress upon the salutary influence of that powerful moral force. You may think, perhaps, that he did so because he himself had attained, by education, to some high social rank, or official station, entitling its occupant to put a purple hem upon his vesture. Nothing of the kind. The teacher was a slave. His name was Epictetus: and all that education had effected for Epictetus, all that Epictetus aspired to effect for others, was the moral emancipation of human character from social servitude to mean objects of desire, artificial wants, and false pretences. The persons who depend for happiness on fortune or official favour, the persons who think they must have this because others have it, or must do that because others do it, those were the persons, and not the low-born, not the labouring, not the poor, whom Epictetus, conscious of his own moral freedom, contemptuously described as the common threads in life's most colourless garment.

"But it is in the power of every boy and girl, whom I am now addressing, whatever be their future social position, to attain, at least, to that noble distinction of character which Epictetus likened to the purple thread. This is a never-impossible, an always profitable, object of attainment. Endeavour above all things else to attain it: and if your endeavours be sincere and sustained, then I should be ashamed to offer you my mere good wishes for your happiness in life, since I can confidently predict that, in that case, you will not fail to secure the only happiness which man or woman can command by their own exertions; that happiness which depends—not upon circumstance, but upon character. (Applause)."

DIARY OF THE RUSSO-TURKISH WAR.

20th Dec. It is stated that the British Parliament will meet on the 17th of January next owing to the critical condition of affairs in the East. Why critical now and not before? Affairs were not in a critical state when the Turks were getting victories, and when the Russians were so situated

that a single signal defeat might have sent them across the Danube. But affairs are critical now when the tide has turned. It is further said that this critical state is owing not so much to the victories of the Russians as to the attitude of Germany which has refused to mediate. Every body knew from the beginning, except the British cabinet, that Russia, Germany and Austria had combined together to put an end to the Eastern question. We are therefore not in the slightest degree surprised at the attitude of Germany and Austria. It is difficult to the account for the blindness of the British cabinet. The Servians have captured Mramor. The Turks have evacuated Berkovatz, and are retreating on Sofia. General Todleben, the greatest military engineer in the world, is now operating against Rustchuk on the Danube. The telegram also says that the whole of the English press, with the sole exception of the *Times*—it is a mighty exception though—recommends the ministry to demand the vote of a sum of money for military preparations in view of the critical situation. The *Times* seems to me to be the most sensible of the whole lot if it has not recommended the ministers to pursue the course just indicated. For what is the use of making military preparations, if England does not mean really to fight? One thing is evident, that if the ministry declare war against Russia in favour of Turkey, the war will be not at all popular in Britain. Few Englishmen will give their money or draw their sword for propping up a rotten, decrepid, barbarous and inhuman power like the Ottoman Porte. Most Englishmen think that in the interests of civilization and of humanity that power ought to be put down. And in the next place, what can England do single-handed against so powerful a combination as that of Germany, Russia, Austria and Italy? As for France, I don't think she will at all move in the matter. The *Times* is therefore quite right in not recommending military preparations.

21st. They say that Suleiman Pasha is going to Adrianople to

take the command of the Turkish forces in Roumelia. Suleiman seems to be more trusted by the court of Constantinople than any other Turkish general, though he has done nothing to merit confidence. The only notable thing he ever did was to fling some 20,000 of his best troops upon the rocks of the Schipka Pass. Osman Pasha called himself the Savior of Turkey, let us now see what this Savior of Roumelia does. The Servians are showing great activity; they are marching in all directions, and are about to besiege Widdin. In Armenia nothing is doing owing to the severity of the weather.

26th. Suleiman having garrisoned the fortresses of the Quadrilateral, that is, Rustchuk, Silistria, Schumla and Varna, is concentrating the Turkish troops at Adrianople. Reuter says, "It is believed that the Porte has resolved to continue the war to the last extremity." What else can the Porte do? the attempt at mediation having proved unsuccessful. In Armenia the Russians are investing Erzeroum.

The following is an extraordinary telegram. "In the *Constitutionnel* of Paris to-day there appears a statement that England will defend existing treaties and the European equilibrium against Russian aggression, and that in so doing, she will certainly have the moral support of France and Italy." Is the *Constitutionnel* of Paris more in the confidence of Lords Beaconsfield and Derby than any London newspaper? Impossible. The Parisian Editor has just indulged in a little dream; but it is strange that Reuter should have thought worth his while to telegraph to India the dreams of a French journalist. What existing treaties does the journalist mean? Of course the treaty of Paris of 1856. But an important clause of that treaty was set aside by Russia, with the permission of Germany of course, during the Franco-Prussian war, and England did nothing; and it is not likely that England will do any thing now when there is a powerful confederation of the three great military states of Europe. At least I, as a

loyal subject of Her Imperial Majesty the Empress of India, am strongly against England waging a war for the sake of wretched Turkey. But it may be said that England will lose her prestige if she shirks the fight. Not a bit of it. Turkey refused to yield to the concessions proposed by the great powers at the Conference at Constantinople, and must be left to her fate. It is none of England's business to go about, like a Don Quixote, redressing the wrongs of humanity, and of Turkish humanity too. I hope and trust England will not go to war. But of what "European equilibrium" does the Parisian journal chatter? There has been no equilibrium in Europe for the last twenty years. Where was "European equilibrium" when Austria was worsted at Sadowa? Where was "European equilibrium" when Prussia annexed Schleswig and Holstein? Where was "European equilibrium" when Alsace and Lorraine were wrested from France? To talk of "European equilibrium" in the closing days of the year 1877 is to talk of a pure myth. The French journalist is very generous though. He promises the "support" of France to England when England defends "European equilibrium." And what kind of "support?" Troops? No. Ironclads? No. None of these material things. "Moral support!" Who can estimate the value of that? And the Parisian publicist adds that England will get the "moral support" also of Italy,—forgetting that Italy is sure to follow in the wake of Germany. I wonder Baron Reuter sends us such rubbishy telegrams.

27th. On the 22nd instant the Servians, when crossing the river Morava into Turkish territory, were repulsed by the Turks; but on the 24th the Servians, after eight hours' severe fighting, effected the passage of the river, and have begun besieging the fortress of Nissa or Nisch. They also captured on the same day a place called Akpalanka, including a large quantity of war material. A Turkish official despatch states that Erzeroum in Armenia has been nearly invested by the

Russian cavalry, and that the bombardment of the town will begin soon.

28th. The Servians have captured Leskovatz, a considerable place to the south of Nisch on the river Morava, and another place called Kurshumlie to the northwest of Leskovatz. Since then they have effected junction with the Russians, and are marching on to Sophia.

30th. The Servians have captured Pirot which is a little to the east of Nisch. The step which the Sultan has taken in requesting England to mediate with the Czar is approved of, it is said, by the London papers. This is all right, but the question is, will Russia accept the mediation of England alone when Germany, and apparently Austria, keep aloof? I doubt.

The Russians seem to be determined on besieging the towns of the Quadrilateral, as it is said that siege artillery are arriving on the Lom.

31st. Baron Reuter says—"A semi-official Russian Note has appeared at St. Petersburg, which states that the British Government has intimated to the Russian Government that in the event of the Russians occupying Constantinople, even if only provisionally, the feeling of the nation will force the British Government to take measures of precaution in defence of English interests in the East. It is semi-officially stated that Russia is willing to entertain proposals for peace direct from Turkey, but that mediation is inadmissible."

Exactly; that is what I said yesterday. Russia will not accept mediation. And she is quite right in refusing mediation, as Turkey herself refused the mediation of the great powers at the Conference of Constantinople. But Russia is not unwilling to make peace, if the proposals emanate directly from the Porte.

From the above telegram I think it is plain that England will not be drawn into the war. All that England wants is, that Constantinople should not be touched. If the Russians capture or attempt to capture Constantinople, Eng-

land declares war. I think the Russians under the circumstances, would not care for Constantinople. They might conquer the whole of European Turkey, and the whole of Asiatic Turkey, and keep the city of Constantinople only to the Sultan. Constantinople would then be to the Sultan what Moochikhola is to the king of Oudh. That arrangement would not be bad at all.

The other items of news are, that Gazi Mukhtar has been recalled from his command in Armenia, that the Serbo-Russian army is very near Sophia the population of which have been ordered by the Turkish Government to leave it, and that the garrison of Nisoh has made overtures for capitulation. Thus closes the year 1877.

A SON OF MARS.

A TALE OF NATIVE CHRISTIAN LIFE IN BENGAL.

CHAPTER III.

It was only a few months that Nandalal had come to live in his own house. During these months he was seldom visited by any of the people of the town, as they despised or pretended to despise the young apostate. There were however two elderly persons who now and then called on him, and spent a short time in friendly conversation with him.

One of the two was a Brahmin about 40 years of age, living at a distance of a quarter of a mile from Nandalal's house. He had some revenue free lands granted to a forefather of his, by a Moharajah of Nuddea, and he depended chiefly on the income derived from those lands, for the support of himself and his family. Most of his lands he used to let to cultivators on condition of their giving him half the crops grown on them in lieu of rents, the costs of cultivation being borne by the cultivators. His income was however hardly enough to meet his wants, as he

happened to have a large family dependent on him, though it was frequently supplemented by presents of money, clothes, and brass utensils from Hindus celebrating marriages, shraddhas, &c., in the town, and in the neighbouring villages. In the Hindu community a Brahman has many means of earning money from which the other castes are completely debarred. Still Nilkantha always found difficulty in procuring the bare necessities for himself and family. His penurious condition sharpened to an extraordinary degree a naturally shrewd and talented mind. Though innocent of all pretensions to systematic education and learning, he was a careful observer of men and manners, and had a fund of natural wit, which made him a pleasant companion. And though professing to be an orthodox Hindu, he did not hesitate to openly associate with Nandalal, or to have a smoke of tobacco in the latter's house, or to accept a present of fruits and vegetables growing in his garden. Indeed, this expectation of getting fruits and vegetables, and occasional presents of a few Rupees from Nandalal, that first induced him to cultivate acquaintance with the apostate. His name was Nilkantha Chatterjea. Nilkantha was seldom alone in his visits to Nandalal. A neighbour of his named Ananda Mohun Dutt almost always accompanied him. Ananda Mohun was a thin, tall man, rather of a fair complexion, and having a prodigiously long hooked nose, the tip of which very nearly touched his upper lip, had a very funny appearance. Though he was about 50 years of age, he was a personification of drollery. A sly smile always lurked in his face. Whether it was natural defect in the conformation of his mouth, or an acquired habit with him it was difficult to say. But none thought it in him a disagreeable feature at all.

In early life, Ananda Mohun had inherited some property from his father, who died when Ananda Mohun was scarcely out of his teens. He had married and begotten some children mostly male, but at the time we are speaking of, he was a lone man having lost his wife and three sons during a devastating outbreak of epidemic fever, about ten years previously. During the period he was getting an increase of family he squandered most

of his means in unsuccessful speculations. So that at the time he is introduced to the reader he had a bare pittance hardly more than 5 or 6 Rupees a month, as his profits from a fractional share in a zemindari. Like his fortunes his ancestral dwelling had gone to decay and ruin. A portion of it had tumbled into the river, and been washed away by the current. The remainder was in a most dilapidated state, and unfit for human habitation. There was one solitary building consisting of a small room and a verandah, originally the temple of the family idol. And this was the only portion of the house that was in a habitable state. And two or three years previously Ananda Mohun had made it his abode, having made a present of the idol to the family priest.

Notwithstanding the terrible reverse of fortune and the harrowing domestic afflictions he had experienced, Ananda Mohun was a jolly companion to Nilkantha. The two would sit in the latter's *chandimandap* for hours, after their midday meal, or in the evenings, and play games of chess or cards, smoking tobacco at intervals. Sometimes they would sit and take counsel together how to gain a few rupees to help them in their necessary expenses. The young inexperienced and well-to-do convert coming to their neighbourhood, set them to work their wits much. For a time, they gave up their usual pastimes for the purpose of cultivating acquaintance with the new comer by frequently going to him and conversing with him on all manner of subjects. Nandalal, though some times vexed at their untimely calls, had too much of good nature in him to show it. On the contrary he was studiously polite and considerate to them, in spite of their many objectionable ways and habits, and was always at home to them. Because sometimes he experienced a sort of relief in their light and humorous talk after his wearisome studies. And when he felt a sort of lassitude creeping over him, he felt a hankering for their society, and if they ever happened to come at such a time they were warmly welcomed. Their calls however were not regulated by any fashion or ceremony. Whenever they found it convenient to give a call they came, and spent with him an hour or two, whether it was morning, afternoon, or evening.

One morning Nandalal was engaged in reading an interesting book, when Nilkantha and Ananda Mohun dropped in. Seeing them he closed and laid aside his book and welcomed them with a friendly smile. Soon after taking a seat Nilkantha said "Nanda Baboo we wonder that you can have patience to be reading always. Is it one of the requirements of your religion that you should bid adieu to all social pleasures and amusements, and betake yourselves to study. We are unlearned men and cannot of course understand what pleasure you derive from constantly poring over books. Whenever we come to you we find you reading. We are sometimes afraid that we vex you by coming and interrupting your bookish pleasure."

"You need not be afraid at all of vexing me by coming here. I am always glad to see you. My books have no doubt a great charm for me, and I generally find an intense pleasure in knowing the thoughts of great and good minds on the varied subjects of the world in all its stages of existence. But I have ample time to pursue my studies, and I never grudge to spend an agreeable hour with you or any friends. True, I do not visit people myself. But the fact is, there are so few here who would like a visit from a Christian. I fancy none of the Hindus here would welcome me to their house. You might not be openly rude to me, if I went to your house for instance, but secretly you would wish I had been elsewhere."

Nilkantha and Annada Mohun quietly listened to Nandalal and thought within themselves that there was a good deal of truth in what he said as to the feelings of the Hindus towards Christians. And Nilkantha remarked, "no doubt a strict observance of our religion forbids our mixing with Christians and Mahomedans and all who are aliens to Hinduism. But is Hinduism strictly observed anywhere now? Is it not against the dictates of our religion that we should serve Jabans, and receive wages from them? But how many stick at such things? I do not think there is one among us so sincerely a Hindu, who would not throw his religion and his prejudices to the winds if he were

to be in poor circumstances and were to get a post of good emolument for so doing. What do we see now-a-days? Do we not see many Hindu lads going to England to better their circumstances with the full consent and assistance of their friends and relatives. When these lads return as civilians or as civil surgeons or as barristers, do their friends throw them overboard from their community? Do they not, on the contrary, glory in their success, and bask in the sunshine of their good fortune? And in what respect are these young men better than Christian converts in respect of their faith, their food, their dress? In my opinion they are far worse. Hinduism of the present day is almost a dead thing. And it would be an unreasonable farce in us to pretend to despise Christians or to keep aloof from them."

The sentiments of Anand Mohun fully coincided with those expressed by his friend. And he added, "there is hardly a respectable Hindu family, the educated young men of which, if there be any such therein, do not partake of forbidden food and drink. As to their faith, why they are perfect infidels. Some of them pretend to be Bramhos. What is this Brahmoism? Is it not a newly invented thing like Christianity? In our opinion, it is an off-shoot of Christianity. The other day I happened to be in the company of some learned Pundits, and one of them a pundit as well as an English scholar, and exBrahmo remarked that religion was a mere scarecrow originally invented by governments to help them to keep people within the bounds of law and order, or to further the designs of ambitious and unscrupulous rulers of men. If this be true, then all religions are faroe. We are conscious that our religion is little better than nominal. As long as we are nominally Hindus, we are obliged to conform outwardly to certain social rites and customs. But is there any sincerity, any devoted faith in what we do? I believe there is very little of religion in us, and very little of it in the world. Money is now the god of the world. Though there is no system of religion dedicated to this god, yet this is the only real god reigning in the world. To gain money we would be ready to do almost anything. We all are sincerely and devotedly given to

the service of money. In comparison to this all other service is false and hollow."

Nandalal thought that his friends, though speaking in plain language some very plain facts and circumstances, were yet giving vent to wrong ideas regarding religion. But he was conscious that any thing he could say to the contrary would not be very convincing to their unlearned minds. Still he felt himself bound to remark that though the generality of men have been and are Mammon worshippers, and practical disbelievers in God and future life, yet there were and are many God-fearing men in the world with whom their faith was a vitality and a power, and who would sooner give up their lives than prove traitors to it. He adduced instances of men suffering, and gladly suffering the most cruel tortures and death rather than for a moment swerve from the path of duty, duty to their God. He also stated that true religion existed before our Government was set up among men. But all that he said on the subject was like throwing pearls before swine.

When Nandalal held his peace his friend Nilkantha said "well Nanda Baboo, to show you that we are sincere in what we have said, and that we are far from feeling any repugnance towards you because you are a Christian, I am going to invite you to take your midday meal at my poor house to-morrow. I won't be able to provide for you a table and a chair, and to accommodate you as you are at home. But I am sure you can dispense with such accommodations once in a way, having been long accustomed to our ways."

Nandalal could not in consistency with his self-love accept his friend's invitation as he was sure that he would be treated as an outcast at the Brahmin's house. He therefore said that he was sorry he could not accept his kind invitation. He further added that when his friends would be prepared to sit at his table and partake of his food they could then ask him to dinner or supper at their houses. But so long as they by their professed faith and practice were bound to regard and treat him as an outcast, so long as they could not make up their minds to eat any

food with him under the same roof, they should not invite him to partake of a meal, and should not feel offended with him if he declined to accept their invitation.

Nilkantha was not at all offended with Nandalal for not accepting his invitation, for he could not blame him for not accepting it for the reasons assigned. Still he was desirous, for ulterior motives, to have him visit his house now and then. So he said that, though Nanda Baboo might feel his self-love injured to have dinner in an outcast fashion in a Hindu house he could not possibly object to pay a friendly visit to his house. Nandalal did not see any great objection to go to Nilkantha's house as he received an invitation, so he told Nilkantha that he would be glad to go and return at least one of his visits. The next day Nilkantha presented himself at Nandalal's house in the afternoon for the purpose of taking him to his house. Nandalal did not think of Nilkantha's house that day, but as Nilkantha came to take him, he did not like to disappoint him. So he got ready and accompanied Nilkantha. He was taken to the *chandimandap* of Nilkantha's house, that being the place for the reception of male visitors. There he found that an old ricketty chair had been placed for his accommodation, and he was desired to take his seat on it. A little apart from him on a mat spread on the floor, sat Nilkantha, Anandamohun, and some of their neighbours, who gradually came in. On the yard in front on the *chandimandap* were some cows in a small shed. The *chandimandap*, the cow-house and the yard with two or three granaries therein constituted the outer apartment of Nilkantha's house. The inner apartment was surrounded by a mud wall. It was indeed a poor house. But Nandalal knew very well that in villages the people of the respectable castes in poor circumstances have such houses to dwell in, and that they live quite comfortable in them.

Nandalal's visit to Nilkantha's house lasted about two hours. He was repeatedly urged to taste some sweets, but he politely declined to have any such treat. There was all the time a good deal of talk among the *chandimandap* company, which had gra-

dually swelled to a dozen of persons. The talk naturally turned on Nandalal's change of religion, though Nandalal would have been the last to bring up such a subject for talk in such a company. The whole company assembled said that it was a pity that Nanda Baboo, the descendant of a wealthy and respectable house, should become a Christian. Some said that he had become a Christian with a view to indulge in meat and drink, others said it was with a view to marry a Bibi, others again said that the Missionaries were great Jadugirs (charmners), and that they had charmed away his wits and reason, and that now he must be thoroughly repenting of ever having listened to the Missionaries. Nandalal kept quiet during this outburst of mistaken sentiments on the part of the company in the presence of which he happened to be. When they had finished expressing their ideas he said, "It is wrong of you to assign motives and doing to people you know nothing of. I am aware that it is the fashion in Hindu society to attribute the motives you have been pleased to attribute to me, to persons becoming converts to Christianity. But this shows in what little appreciation the Hindus hold the interests of religion. It would seem that they considered it an improbable, perhaps an impossible thing that, a person should leave his relatives and friends, and be ready to give up every thing for the sake of his religious convictions. They thought that every person who became a convert must have some selfish worldly motive, and that they were bound to find out his motive by their own crude conjectures. Would it not be far better for them to keep quite, or to receive the person's own assurance that it was only his faith in the Christian religion that led him to become a Christian? Would it be generous and polite in them to tell him that he was a hypocrite, and that he pretended to have a holier motive than that which really actuated him?" Nilkantha was very sorry that his honored visitor had his feelings wounded by the thoughtless saying of some of the company. He therefore said, "Nanda Baboo, you should not take offence at what these ignorant and thoughtless persons have said. They are fools to think that a man like you and your circumstances could have been

actuated by such motives, as they have mentioned to become a Christian. I know that a young man in your circumstances, if he had a mind to indulge in meats and drinks forbidden by the Hindu Shasters, could easily satisfy his craving without becoming a Christian. I remember that once a few years ago, I went one evening to the house of a rich Hindu Baboo in Calcutta, and while I remained with him, in came some of his friends, and he commenced drinking wine with them. Then a servant brought two dishes containing meat and bread, and they all fell to the things like hungry dogs, regardless of my presence. At last some looked askance at me and then at their host, at which the latter addressed me saying "Sir, you would not I am sure think ill of us for our innocent enjoyment." Such feastings I should fancy are now of ordinary occurrence at the house of every rich Baboo in Calcutta. And many Baboos I know go to Wilson's and Spence's hotel at night, and there indulge in meat and drink to their heart's content." Ananda Mohun also said, "I know the case of a young man, whose father was a devoted Baishnava, and wished to see his son follow in his footsteps. The son apparently fully answered his father's expectations. For he like his father used to wear round his neck a necklace of large wooden beads, and used to carry about a string of large beads in a bag to repeat the name of Krishna a number of times. But every evening he used to pay a visit to a hotel or to a friend's house where private feasts were given and return home reeling and staggering under the influence of liquor. As for having *Bibis*, some of the rich Baboos of Calcutta are not very scrupulous in this matter also. I have seen some rich Baboos drive in fine carriages accompanied by young European women, to their garden houses, in broad day light. With money, Hindus now a days can do many a thing, forbidden by the Hindu Shasters and yet be in the Hindu communion. A rich man need not put himself out of the pale of Hindu community to do such things. It is only ignorant fools who would attribute such motives to you, Nanda Baboo. My friend Nilkantha and I know that you abstain from drink

and meat, and that although you have been so many months here, we have not heard or observed that you ever looked on a female. If all Christians be like you, I should think that Christians must be by far the best men in the world." Here another of the company remarked, "It is certainly very wrong of us to attribute wrong motives to people. Some years ago a scion of the Calcutta Tagore family became a convert to Christianity, and people could not attribute to him the motives they generally attributed to the converts, for amongst the *Pirilis* (as the Tagore families are called), as the report went, forbidden meat and drink were ordinarily in use, and they were rich enough to have the gratification of all their desires. But when the convert married sometime after the daughter of a Padri, some ignorant bloc kheads got a handle and gave out that he had become a convert simply to marry the Padri's daughter, and some again said that the wily Padri had induced a rich man's son to become a Christian simply to provide a rich husband for his daughter. Now, what man having a grain of common sense could have seriously believed such absurd things?" At this, another of the company remarked, "from what you all say it is no doubt resonable and proper to believe that when rich men become Christians they are influenced by purely religious considerations. But what would you say about the case of the so called Christians made by some missionaries in the Krishnaghur district, in the time of a great famine, by dealing out food to the famishing poor, on condition of their embracing the Christian religion? Should they not justly be called "rice.Christians" as they are generally called." Nandalal felt himself called on to say something in reply to this. So he said, "It is a great reproach to the charity and benevolence of those missionaries who availed themselves of the miseries of a famishing people to make converts of them, if they really did do so. He was aware of there being a traditional rumour that some missionaries and their subordinates did such a thing. He however could not possibly blame the so-called converts. They and their families were starving and were of course ready to do anything to get food for

themselves and their families. It would be cruel and heartless to brand them and their descendants with any disgraceful nickname ; as few men, in their circumstances, would have acted differently from what they did. All the blame, if there was really any to attach to any one, lay at the door of the missionaries and their subordinates."

After this the conversation turned into another channel. One of the company remarked that thefts and burglaries were becoming prevalent in the village, and he adduced as an instance of this that during the past fortnight two burglaries had been committed in his neighbourhood. At this the company were unanimous in blaming government for making the people of the villages provide and pay their own watchmen. Nilkantha said, "The rich men who can afford to keep their own chowkidars to guard their houses, are free from the intrusions of thieves and robbers. But the poor, who constitute the mass, cannot pay their village watchmen regularly, and the latter consequently neglect their work, and turn their minds to other things to earn their livelihood. The poor people thus have their poor property robbed and stolen. The institution of *Thannahs* and *Phanrees* here and there in the country is very little calculated to protect the lives and property of the people. *Thannahs* and *Phanrees* answer to a certain extent the purposes of investigating crimes when committed, and detecting and bringing to justice criminals. But they are utterly powerless to prevent the commission of crimes. It is the village police, if consisting of sufficient and effective men, that can, to a great extent, prevent the commission of crimes. It is the duty of Government to provide and maintain an efficient village police, without making it burdensome to the people. It is, in my opinion, a great mistake to retain highly paid police officers at the head quarters of Districts, while some corrupt and oppressive underlings remain in the *Thannahs* and *Phanrees*, and no care is taken to prevent the commission of crimes, and to secure the protection of the lives and properties of the people. The country has, in my opinion, benefited little by the introduction of highly paid Superintendents, assistant Super-

intendents and Inspectors, with all the showing paraphernalia of the new police, in the place of the old *Darogahs*, *Jamadars* and *Burkundages* of the old police. Have crimes become less, and is there more detection of criminals now than formerly?"

Anandamohun remarked, "It is a great blot in the otherwise good government of the English that, although the Government is filling its coffers in every possible way it leaves its subjects to protect their lives and property in the best way they can. True, the Government has to incur a vast amount of expenditure in providing for the defence of its territory, for the administration of justice therein, and for the due performance of its manifold works; but I hear that its revenues are far larger than any previous Governments enjoyed. Still there is that odious income tax. This is a most injurious and oppressive tax. When it was first imposed, I fancy that my income was assessed by a wise assessor at Rs. 6000, and that of my friend Nilkantha at Rs. 1000 per annum. I was put down in the assessment paper as a rich Zemindar while I owned only one *gunda* share in a Zemindari which yielded me hardly Rs. 60 per annum as my profit. Both of us had to travel to the Sudder station of the District to present our objections before the Assessor, who was hard to be convinced of our poverty. I told him that I would be thankful if he or Government took my rich Zemindari from me and gave me annually Rs. 80. After spending a quarter of my poor income of the year, and undergoing immense trouble and vexation I was fortunate to get exempted from the tax. But my friend was not so fortunate. He has still to pay Rs. 12 per annum, when he can hardly afford to spend a single rupee in a luxury. This is great oppression. And with all this what direct benefit do we derive from the Government? We have to provide and pay our own *Chowkidars*. Perhaps we are wrong in saying such things before our friend Baboo Nandalal."

"You need not fear," Nandalal said, "to say anything in my presence. I admit the justice of the remarks made by yourself and my host: I keep my own *Chowkidar*, and I have to pay a much higher income tax than I should pay, if my income had

been properly assessed. But being a single man, and having more than enough for my wants, I do not wish to trouble myself much about these things. Though a loyal subject of the British Government I cannot be blind to plain defects in some of its measures. But every rose has its thorns. Though the British Government is the best Government that this country ever had, yet its tendency appears to be to carry the taxation policy to an oppressive length." With this he took leave of Nilkantha and his friends, and returned to his lonely home and to his books.

NOTICES OF BOOKS.

Ratna-garbhá. By Chandra Bhushan Barma Majumdar. Calcutta Vasistha Press.

The heroine of this drama is India personified under the name of Ratnagarbha. Her companion and assistant is Prakriti, or nature. Kali is the king of the Mlechhas, and his general is Irreligion. The wife of Irreligion is Avidyá or Ignorance. The reader may suppose that this performance is not unlike, in plan at least, the Sanskrit drama *Prabodha Chandrodaya*. Not at all. It is a political drama, and somewhat seditious in its purport. Kali evidently represents the British power in India the overthrow of which is prophetically announced.

Naganalini. An historical drama. By Pramath Nath Mitra. Calcutta : Albert Press. B. E. 1283.

Indumati, the daughter of one Govinda Ráya, was betrothed to Samarendra Sinha, the Hindu general of the Emperor Allaud-din Khiliji. Before marriage, however, the girl was forcibly carried away by Sukhanáyeg, king of the Jebuya Hills. The captor sought to rob the girl of her chastity, but in vain. At last she was rescued by Samarendra Singha who went to the Hills as a horse-dealer and contrived to kill Sukhanáyeg. The drama

is on the whole well written, but we suspect a good deal not only of the action but also of the very language is borrowed from other books.

Nisitha-Chinta. By Rajkrishna Raya. Calcutta : Albert Press. B. E. 1284.

These "Night Thoughts" are good, and the language in which they are conveyed is adequate to them. The poet ought to have had too high an appreciation of his own divine art to submit his performance to the judgment of a prose-critic however competent.

Bhuban Mohini Pratibha. Edited and published by Nabin Chandra Mukhopadhyaya. Calcutta : Albert Press. Sakabda 1799.

These poetical pieces are of great merit. Whoever is the author, he is doubtless a true poet.

Native Constitution and Treatment. By Gouri Nath Kaviranjan. Bhowanipore : Suburban Press. B. E. 1285.

The author of this pamphlet institutes a comparison between the Native and European systems of medicine, and gives preference to the former. That there is something good in the ancient Hindu system of medicine may be admitted, but it is impossible to believe that a medical system two thousand years old is better than a system founded on the scientific investigations of the nineteenth century. We agree with the author, however, that the Native system of medicine ought to be cultivated, at least that part of it which is valuable.

Ramayana. Part V. By Rajkrishna Raya. With Notes. Calcutta : Albert Press. B. E. 1284.

This is the 5th part of the 1st Kānda of the *Ramayana*. The translation continues to be good.

Dharma Purana. Edited by Mahendra Nath Ghosha. Calcutta : Som Prakasa Press.

We are glad that the poem of Ghanaram Chakravartti, which hitherto existed only in manuscript, has begun to be printed. The poem is often recited by bands of songsters especially in the district of Burdwan. It is a popular poem, and has considerable merit.

Aitihasika-Rahasya. By Ram Das Sen. Second Edition. Calcutta : Roy Press. B. E. 1284.

We are delighted to find that the Essays of Baboo Ram Das Sen have reached a second edition. This fact shows the growth of intelligence in the reading public.

We have received eleven numbers of the 1st volume of *The Shaddarsana-Chintanika*, or Studies in Indian Philosophy. This serial publication fills a gap in Indian literature. We heartily wish the conductors all success.

The Vedarthayajna, or an attempt to interpret the Vedas, is a very laudable attempt to make the contents of the Vedas known to the mass of the Hindu population of Western India. There is also an English translation in addition to the Mahrathi.

Great credit is due to the students of the Madrasa College for the manner in which they are conducting the *Madrasah Literary Budget*. The first number of the 3rd volume is before us, and we must say the articles do great credit to the students. We wish the students of other Colleges in Calcutta and elsewhere would imitate their Mahammadan fellow-students.

A Prize Essay. By Maulavi Obaidulla, Calcutta : Calcutta Press, 1877.

In 1864 Sir Charles Trevelyan offered a prize of 500 Rupees for the best Essay on the following subject :—"On the reciprocal influence of Mahammadan and European Learning, and inference

therefrom as to the possible influence of European Learning on the Mahammadan mind in India." There was no great competition; only two Essays were received by the adjudicators, and the prize was equally divided between the two writers. The learned Maulavi Obaidullah was one of these fortunate writers. The Essay contains a great deal of information and does credit to the Maulavi; though if he had written it now, we dare say, he would have produced a better Essay.

We acknowledge with thanks the receipt of Dr. Wenger's Commentary on Paul's *Epistle to the Romans* and also his Commentary on Paul's *Two Epistles to the Corinthians*. Both the works are in the Bengali language. We do not profess to have gone through the two works, but from a cursory perusal here and there, they seem to be in every way admirable. They are an invaluable boon to the Native Church of Bengal.

We have received the first number of a monthly Magazine in Bengali called the *Hitaishi* edited by the Rev. Pyari Mohan Rudra, minister of Trinity Church, Amherst Street, Calcutta. It is, we believe, the cheapest Magazine in the world, its annual subscription being only six annas a year. The contents of the current number are (1) Ourselves, (2) Imitation of Christ, (3) Biblical Instruction, (4) the New Year, (5) Birth of Christ, (6) News. We wish our young contemporary success.



